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The Living Church

VOL. XLI. MILWAUKEE, WISCONSIN.—JUNE 26, 1909. NO. 9

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THE MAGAZINES

AMONG the varied contents of the *Sewanee Review* is an exceptionally good article by the Rev. Randolph H. McKim, D.D., LL.D., on "Humanity's Long Travail After Immortality." After describing the doctrines as to the immortality of the soul held by ancient religions, and especially by Mithraism, which held out a positive hope of immortality and presented many features of resemblance to Christianity, he concludes that the reason the religion of Jesus Christ prevailed is because no other faith had a Christ to live for men, who died for men, and who rose again from the dead for mankind.

A PAPER entitled "Pre-Animistic Stages in Religion," read at the third International Congress for the History of Religions at Oxford, England, in September, 1908, is among the varied contents of the June *Fortnightly Review*. The author argues that the assumption of a non-religious as preceding a religious stage in man's development must vanish because, "like Topsy, religion 'was not born, it grow'd.'"

THE JUNE *Nineteenth Century and After* has an unusual number of articles bearing on English politics. There are interesting papers of literary and artistic value, notably "A Tribute to Swinburne," by Ernest Rhys; "Henry VIII. and the Religious Houses of London," by the Rev. G. Monroe Royce; and a reply to Sir Edward Sullivan, by George G. Greenwood, on "The Vindicators of Shakespeare." H. Heathcote Statham has a critical article on "The Royal Academy and the Salon."

THE CONTINUATION of "A Man's Man," by Ian Hay, a review of Sir Thomas Overbury's "Characters," by Charles Whibley, and the usual political and foreign articles appear in the July issue of *Blackwood's Edinburgh Magazine*. There are also two or three short stories of no particular interest to American readers.

A CREED FOR THE DISCOURAGED.

I BELIEVE that God created me to be happy, to enjoy the blessings of life, to be useful to my fellow beings and an honor to my country.

I believe that the trials which beset me to-day are but the fiery tests by which my character is strengthened, ennobled, and made worthy to enjoy the higher things of life, which I believe are in store for me.

I believe that my soul is too grand to be crushed by defeat; I will rise above it.

I believe that I am the architect of my own fate; therefore—

I will be master of circumstances and surroundings, not their slave.

I will not yield to discouragements; I will trample them under foot and make them serve as stepping-stones to success. I will conquer my obstacles and turn them into opportunities.

My failures of to-day will help to guide me on to victory on the morrow.

The morrow will bring new strength, new hopes, new opportunities, and new beginnings. I will be ready to meet it with a brave heart, a calm mind, and an undaunted spirit. In all things I will do my best, and leave the rest to the Infinite.

I will not waste my mental energies by useless worry. I will learn to dominate my restless thoughts and look on the bright side of things.

I will face the world bravely, I will not be a coward. I will assert my God-given birth-right and be a man.

For I am immortal and nothing can overcome me.—VIRGINIA OPAL MYERS, in the *Nevada Churchman*.

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MILWAUKEE, WISCONSIN

The Living Church

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IN THE PRESENCE OF THE ANGELS.

FOR THE THIRD SUNDAY AFTER TRINITY.

THE greatest adversity that can befall the soul, and from which we pray in the collect to be defended, is the loss of eternal life, the failure to fulfil the destiny for which man is created.

The Epistle bids us to be clothed with humility. The humble soul is truly penitent. Only the proud heart refuses to acknowledge its mistakes and confess its sins.

The Gospel, taken from the fifteenth chapter of St. Luke, is a call to repentance, which includes sorrow for sin, confession of sin, forsaking of sin. Confession without sorrow would be cold, formal, and probably unproductive of amendment of life. We have before us three classes of sinners: the frail, wandering sheep, representing persons of a social, light, frivolous nature, easily led astray; the piece of silver, lost without its own volition, lost perhaps because of environment, heredity, and the culpable neglect of those who should have sought it out and saved it; then St. Luke gives the fuller picture of the sinner who deliberately turns from his Father's house, to sink himself in the whirlpool of hideous sin. He falls from choice, but returns when he comes to himself, and says: "I will arise and go to my father, and will say unto him, 'Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants.'" Here comes in the real humility of his repentance.

It seems strange to us, who think so little of the angels, that their love and interest in us is so great that there is joy amongst them over one sinner confessing and forsaking his sin. "I say unto you that there is joy in the presence of the angels of God over one sinner that repenteth."

At every celebration of the Holy Eucharist the rubric of the Church orders a general confession to be said by both priest and people, devoutly kneeling, before they presume to worship Christ present upon the altar. But further, the Church also offers to all who are conscious of their sin, the privilege of a fuller and more helpful acceptance of the absolution left with her priests. The Prayer Book says: "It is requisite that no man should come to the Holy Communion but with a good conscience." In the words of the author of *Simple Meditations*, "Only those who have known it experimentally can have any conception of the depth of the intensity of peace which fills the soul, as it receives the sacred food of His Body and Blood. If there is anything on earth which can give any real foretaste of the joys of Paradise, it is the joy of Communion after absolution." Illumined by the Holy Spirit, the penitent makes the song of the psalmist in the *Beati Quorum* his very own, and realizes that he is "compassed about with songs of deliverance" (Psalm 32). Each article of the Creed now glows with a new and heavenly light.

"The school-men can teach thee far less about Heaven,
Of the height of God's power, or the depth of His love,
Than the fire in thy heart, when thy sin was forgiven,
Or the light that one mercy brings down from above."

The foundation of the Christian religion is the forgiveness of sins. Our Lord's first word upon the Cross was, "Father, forgive them." He came to save His people from their sins.

The hoary world, fast growing old, is weary with its sins, "the burden of which is intolerable," but the great Absolver stands ready to pardon each and every one who repenteth. Yet mankind realizes not his need of forgiveness. The poet Faber says:

"Would that they knew what faith can work,
What Sacraments can do,
What simple love is like on fire
In hearts absolved and true."

C. F. L.

ON another page will be found a suggestion relating to the raising of money for general missions, offered by Mr. Francis A. Lewis of Philadelphia. In brief, Mr. Lewis' suggestion is that to specific dioceses be assigned the support of specific fields. There would thus be a sense of responsibility generated, and "missions" would at once become concrete. Men and women and mission houses and churches and hospitals and patients and converts and worshippers would succeed to abstractions, and, in Mr. Lewis' judgment, "the rectors of the parishes would have in hand a workable proposition; they would have the needs of a certain definite field to tell their people about, and all through the parishes an interest would spring up in that field, not only because they were responsible for its care, but because they would know all about its churches, its hospitals, its schools, and its other activities."

It would seem to us that the suggestion is quite worthy of serious consideration. It would, obviously, require some elaboration. Thus, it would be necessary that the responsibility be definitely accepted by the diocese or group of dioceses to which any work might be assigned. Apportionments could no longer be levied according to any fixed mathematical or mechanical schedule that overlooks the personal elements and actual facts relating to any diocese or section; but we have never felt satisfied that that system was workable, at best. There could be no risk taken of failures to meet expectations. Nothing could be laid upon the Church in any section but what the section voluntarily undertook to make good.

The system proposed would do away with much of the centralization in missionary propaganda that is sometimes criticised under present circumstances; for though the ultimate determination of questions would still rest with a centralized board, as obviously it must under any system, yet a much larger degree of coöperation between expected contributors and the executive force would be required than we now find.

It is notoriously less difficult, under present conditions, to raise money for "specials" than it is for the general support of the work of the Board of Missions. This is due to that very distinction between the concrete and the abstract which would largely be wiped away under Mr. Lewis' system. It is easier to enlist interest in a particular work than in the composite support of all our work. "Specials" must obviously remain as "extras," outside the main channels of missionary contributions, under our present system, and thus we forfeit the chief impetus which can be given to missionary giving; but under Mr. Lewis' plan, ordinary contributions would partake of the psychological advantage which the concrete appeal for a "special" work now has.

At any rate his suggestion is worthy of serious thought, in this emergency when our missionary work confronts, not a temporary crisis, but a permanent condition of great danger. We believe it can be worked out as a very valuable adjunct to other systems of raising money; it is not necessary to assume that it need supersede them.

WE can appreciate the dismay of our fellow-Christians of the Baptist denomination in the failure of the attempt to discipline one of their ministers in Chicago who has, in his published writings, practically repudiated the deity of our Blessed Lord and, therefore, the Christian religion which rests upon Him alone as a living God.

And yet is not the Baptist position responsible for this failure to maintain the Christian religion from an attack from within? Baptist literature emphasizes the unquestioned fact that Baptists maintain, beyond everything else, the right and the competence of each individual to learn the Christian faith unaided from the scriptures alone. If Professor Foster maintains that he has learned from the scriptures, by his individual study, that Jesus Christ is not the Second Person of the Blessed Trinity, and that, indeed, there is no Trinity, what Baptist can question his position? Is he not on impregnable ground? Is he not the best Protestant of them all? Will Baptists repudiate the Protestant faith?

Of course intelligent men must ultimately see that a religion which is based upon each man's individual discovery between the covers of the Holy Bible is a religion in which nothing can be positively affirmed that any man denies. Jesus Christ cannot be God and no God; ergo, as one investigator finds that He is no God, it is even chances—on the Protestant principle—whether He is or not. Indeed that principle seems to require one to affirm both that He is and is not. Agnosticism therefore becomes the only tenable refuge of the Protestant.

It seems obvious, therefore, that Baptists must either abandon their Protestantism or acquiesce in a condition whereby He whom they worship is dethroned from His godhead, and all His worshippers becomes idolaters.

WE trust that Churchmen may not be disturbed over reports published in certain New York papers to the effect that the projected closing of Holy Cross mission and the sale of the property of the Church of the Redeemer represents a diocesan attack upon "Ritualism," nor any failure on the part of Catholic Churchmanship. In mission work frequently, and in parochial work occasionally, there must inevitably be some shifting of locations and the discontinuing of some specific forms of work. That Holy Cross must be given up is sad, but probably inevitable. More and more the mission work in downtown city areas will be such as can be done by such agencies as, in New York, the City Mission, and not by missions worked independently. The ideal for such work would be that it be done by a religious order; but so long as our religious orders for men are so insufficiently manned that ideal cannot be attained.

The Church of the Redeemer, in the Bronx, has long struggled under a debt that is well nigh hopeless. If it has been determined—we are not clear as to the accuracy of the report—that the church property is to be sold, we shall hope that it means change of location, and perhaps a new beginning on a smaller scale, elsewhere in the Bronx. The Redeemer has been the scene of some noble work—none better than that under its present administration—and we should feel very sorry if the parish should be permitted to go out of existence. But the parish never quite rallied from the blow given to it by the spectacular career of Henry Adams, who left us for Romanism and for a series of escapades which have, from time to time, become public property. The parochial report printed in the last diocesan journal showed receipts slightly in excess of $3,000 and expenditures of $7,000, and there is a very large debt upon the property. Of course it is inevitable that the work cannot continue in that wise, and unless some relief can be given on a large scale it is inevitable that the parish cannot retain its property, or, perhaps, its parochial identity. For this none of the present administration is to blame, least of all the devoted, self-denying rector. But if Churchmen would only take warning of the awful responsibility that rests upon them when they incur parochial indebtedness that is far beyond the ability of a parish to pay, they would learn something worth while from this serious condition in which the parish of the Redeemer has been placed. And when the condition finally comes to a climax, neither the diocesan authorities nor any alleged "ritualism," past or present, need be blamed. Happily we are in position to assure our fellow Churchmen that any charge that Catholic Churchmanship is under attack by the diocesan authorities in New York is absolutely unfounded.

Yet we very much wish that the work of the Church of the Redeemer might not be allowed to be wiped out. There has been noble self sacrifice given to it, and we cannot believe that the Bronx has no place for it. Whether the present property can be saved or not, the work ought not to be allowed to die, and that work is not dependent upon any pile of brick and mortar. We earnestly hope that in any sale of the realty that may be found necessary or expedient, the spiritual work of the parish and its witness for Catholic worship may not be allowed to lapse.

But worship in a rude log cabin with no accessories beyond those which loving hearts and willing hands can give, is better than the most elaborate function given in the grandest cathedral, whose walls are pledged to the money-lender and whose debts cannot be paid.

WE read with gratification of the enthusiasm with which the new warden, Dr. William Cunningham Rodgers, was received at St. Stephen's College commencement last week. Dr. Rodgers' request for $100,000 to be used in placing the college on surer foundations, and to be raised in connection with its fiftieth anniversary, is one that the Church ought amply to fulfil. St. Stephen's has been the means of giving collegiate training to more men looking toward the ministry than has any other Churchly institution, and is the only college which makes a specialty of such work. It has, therefore, a peculiar claim upon the generosity of the Church. Beyond that, however, a college which lays stress upon high ideals in life, which is free from

the agnostic rantings which disgrace the faculties of too many educational institutions, and which maintains the old standards of classical learning as the foundation of education, has a place in the world that thinking men and women cannot afford to ignore. Happily, no appeal need be made for money to "save" St. Stephen's; but its usefulness is capable of much expansion, and the gifts of Churchmen cannot be devoted to a better purpose than to the fund asked for by Dr. Rodgers.

AND when we are congratulating St. Stephen's upon this auspicious beginning of a new administration, it is impossible not to remember the sadness and gloom that hangs over the University of the South by reason of the death of its Vice-Chancellor, which was chronicled in these columns last week. Dr. Wiggins was one of those educators who have raised Southern institutions to a level of equality with others in the nation at large, and have led them to outgrow merely sectional conceptions. His death is a severe blow to the institution and to the cause of Christian education generally. The prayer that he may be vouchsafed rest and light is one that will be echoed from many a hearthstone whereby memories of Sewanee will ever be cherished.

WE are asked to inform American Churchmen and people of culture in general that a visit from Mrs. Ethel Romanes, widow and biographer of the distinguished English scientist, is anticipated by her American friends in the coming autumn. Mrs. Romanes was hostess during the period of the Pan-Anglican Congress in London to several American Churchmen, including the Bishop of Salina, the (present) Bishop of Western Michigan, the Bishop Coadjutor of New Hampshire, the Rev. James Sheerin, and others; and she was an important factor in the general committee which made that great Congress possible. It is on the invitation of these Churchmen that Mrs. Romanes makes this projected visit. She desires to see America and the American Church; and she is ready to deliver several lectures where these may be invited. In a private circular letter which the Rev. James Sheerin has sent to a number of interested people, the following courses and single lectures hitherto given in England by Mrs. Romanes are mentioned as available:

Courses of Lectures.

Four on St. John.

Four on the Foundations of Belief, or Elementary Theology.

The Great Christian Verities: Atonement, Incarnation, Sacraments, etc.

Single Lectures.

Dante. (More than one if course is desired.)

Charlotte Yonge (a personal friend).

How to Study the Bible.

The Story of Port Royal.

Besides these, less formal talks can be given to Church workers on rescue work, to mothers and to school girls, or even to boys, for Mrs. Romanes has a boy in Oxford and two in Eton. Reminiscences of great people she has met should be worth hearing.

Mr. Sheerin says also of his expected guest:

"She does not expect remuneration, certainly not in the way of profits; but her friends think that she should, where possible, be given her necessary expenses. My own idea is that each person or society inviting her should calculate such expenses between their place and the previous one, on a liberal basis; then add generously something like 10 per cent., or a round sum, in order to cover overlooked contingencies, and hand to Mrs. Romanes on her departure. Besides this, she and her maid (whom she is obliged to bring along) should be entertained. In some cases it would be found that the expenses would be very low, depending on the distance. In no case need there be given more than $25 unless the people asking for the lectures care to do so. It is possible that the daughter of a well-known English Archdeacon may accompany Mrs. Romanes, but it is understood that she is willing to meet her own expenses."

Mrs. Romanes may be expected to arrive in America late in September, probably visiting eastern Canada first, then travelling from Toronto to Buffalo, through Ohio and Michigan to Chicago and Milwaukee, westerly to Kansas and Colorado; and eastward again via St. Louis, Cincinnati, Washington, and Virginia to New York and Boston, sailing on her return in December. She may thus be expected in the West in October and in the East in November and early December. Aside from her guests of last year who will now be her hosts in their several localities, the Rev. Dr. van Allen and Professor Rhinelander will arrange for her comfort while in Boston. Mr. Sheerin asks that Churchmen or others who may desire to make Mrs. Romanes' acquaintance in or near those parts which she will visit, will kindly write him, as he has undertaken to draw up her itinerary. His address is: Rev. James Sheerin, Warren, Ohio.

Mrs. Romanes is already known to Americans through the biography of her husband, her most important work; through her occasional articles in THE LIVING CHURCH and elsewhere, her recent *Appreciation* of Charlotte M. Yonge, her *Bible Readings with Comments*, which THE LIVING CHURCH had occasion recently to commend editorially; and through a number of other books, mostly of a devotional nature. The career and the writings of her husband, the late George J. Romanes, are too well known among people of letters the world over to require mention.

TO those who are wont to point out the charming peace and amity which prevail in the Roman communion, whereby, it is said, all differences are settled by recognized authority, we commend the story of how a mob of "Catholics" ran their own Bishop out of a Nebraska town last week.

We do not pretend to know the rights and wrongs of the Bonacum-Murphy feud. We only know that it is a demoralizing quarrel between a Bishop and one of his clergy that has extended over a long term of years and that all the power of the Roman machine has not been able to settle.

American Churchmen have had quite their share of similar disturbances, whether between blundering Bishops and persecuted parishes, or between recalcitrant clergy and parishes and long-suffering Bishops. Yet we do not recall that the worst of these ever led a mob of Churchmen to drum their Bishop out of town; and our most serious lack of discipline never has inflicted upon us such a condition as prevails in the Roman diocese of Lincoln.

All of which shows that Rome is, in fact, no refuge from the ills that we bear.

THERE is a noteworthy paper in the *Outlook* for June 12th by Samuel Scoville, Jr., entitled "The Denial of Justice," and an editorial giving endorsement to the article. It is too true that court delays and technicalities so frequently serve to defeat justice, that the confidence of Americans in their courts is rapidly being undermined. Mr. Scoville deals particularly with the law's delays; other writers in the *Outlook* have treated of other phases of the case. He shows that conditions are so bad in Philadelphia that it is practically impossible for one to obtain justice in court in the clearest cases. The condition is less extreme in other cities, and for the administration of justice in the municipal court of Chicago he has only praise. There is, therefore, a pattern for good judicial administration in cities which other communities may follow if they will. Yet Mr. Scoville shows that the Supreme Court of the United States is by no means above criticism in its conduct of affairs, and it would seem that our whole judicial system must be revolutionized.

It will be a serious matter if we allow our judicial system to become an object of contempt by people generally. Present conditions are such that that will be the case if they are not speedily removed. With confidence in the judiciary lost, a republican form of government can hardly endure.

ANSWERS TO CORRESPONDENTS.

T. J. D.—(1) The rubrical requirement that the Nicene Creed be used on certain specified days would be nugatory if Holy Communion were not celebrated on those days, though the Nicene Creed ought then to be used at Morning Prayer.—(2) The rubrics governing Morning Prayer do not also govern Evening Prayer unless so specified.—(3) We cannot say.—(4) The Ember and Rogation prayers should be used as directed in the Prayer Book, and not after the collect for the day.

ANGLICAN.—Minor Orders are conferred in the Roman communion prior to ordination to the diaconate. These minor orders are described as door-keeper, reader, exorcist, acolyte, and sub-deacon, and may be traced to the third century. The current Roman teaching, differing from that of earlier ages, ranks the sub-diaconate as one of the major orders.

J. B. W.—We should hardly blame Matthew Arnold for the views expressed by Professor Wenley in his Baldwin Lectures. The view of the latter appears to go considerably beyond that of the former.

E. W. G.—The offices for the hours will be found in *The Day Office of the Church* (London: Walker), which can be supplied by The Young Churchman Co., Milwaukee, $2.65 postpaid.

REPENTANCE must be something far more than remorse for sins; it comprehends a change of nature befitting heaven.—*Lew Wallace.*

BLUE MONDAY MUSINGS.

THE *Pilot,* in a recent issue, commenting upon Canon H. Henson's utterances at the Church Congress last month, and Dr. van Allen's animadversions thereupon, says:

"Why should Dr. van Allen object to the views of Canon Henson while still remaining within the Episcopalian communion? He has had many evidences before of the laxity of view prevailing in that denomination and the consistent course for him to adopt is to cease to be content with being an inconsequent part of a Church which tolerates such confusion of thought and get out of what he himself stigmatizes as heretical company. There is really only one Church that stands by the historic beliefs of Christianity with unfaltering courage and unquestioning obedience, and Dr. van Allen well knows which Church it is."

So far as the question put to Dr. van Allen is concerned, we are not authorized to speak for him, though we doubt not that he has an answer sufficiently clear. But the last sentence of the paragraph moves us to express our appreciation of such unwonted frankness and sympathy, on the part of a Roman paper, with the one Church to which such language can be literally applied. Roman Catholics, in these days of Modernism, when the Syllabus of Pius IX. is forgotten, and the excommunication of Loisy, Tyrrell, and Murri seems only to multiply the number of crypto-Modernists, must have a fellow-feeling for us, though our controversy with our own liberal Churchmen is fought out with other weapons than curses. But the Holy Orthodox Church of the East stands undisturbed, "with unfaltering courage and unquestioning obedience," as the *Pilot* so well says. True, she pays a price for that rigid and stereotyped correctness; and we are inclined to think that for us Western peoples the price would be too heavy. But we are glad to see a wider horizon opening out before the *Pilot.* Perhaps, tormented by undefined fears, with "Americanist" ghosts gibbering in the background, Cahensleyism not yet fully silenced, rumors of wars ecclesiastic from Latin America and the Philippines, where Aglipay still leads hundreds away, the Roman Communion in America may sometime learn Dido's lesson; and instead of railing accusation against her sisters, say more gently, *"Non ignara mali, miseris succurrere disco."*

WHAT curious creatures we are! The other night a good friend of mine said exultingly with quite a pious fervor: "Our church is closed for two months; I shan't have to go to church till September." It would be interesting to follow the line of thought which led to that rejoicing. Why should it be counted matter for delight that a house of religious assemblage should be shut? If there is any obligation about church-going at all, what dispensation is there from that obligation in July and August? And if it is worth while going to church, why should one care about staying away? I never saw any limitation of the Ten Commandments, even of the fourth, to ten months out of the twelve; they seem plainly to run for all the year. And it must be culpable to disregard any one of them at any time; even more culpable, in my judgment, to give an opportunity for that sort of guiltiness by shutting church doors for the summer. Fancy saloons taking a vacation in that fashion!

There are those who confuse the issue, and assert that clergymen should have no vacation unless the churches are shut up. "If the minister takes a holiday, so should we," they say. But does anyone suppose that a Christian minister would make absence from public worship part of his rest? It is unthinkable. And why should any man call it a burden to worship God in the congregation of the saints, calling the Lord's day a delight? A parson is fairly entitled to change and recreation; but that does not mean that he desires release from the universal obligations of Christian duty. And while he is away, it rests with his congregation to provide a substitute, to maintain public worship on the day that is God's as much in July as in January.

APROPOS, I have just come across a clear and perfectly true statement of the way clerical vacations are earned. A parson ordinarily does the work of four men at least: he makes in the year as many speeches as a busy lawyer; he has composed as much literary matter as the average professional writer who does nothing else; he has conducted a correspondence as large as most merchants have; and he has made as many calls as a successful physician—with no little bills to follow, either! "A nice, clane, aisy job," isn't it? Meantime, other men have fifty-two Sundays in the year absolutely free from regular tasks; many have fifty-two Saturday half-holidays, or twenty-six days, which, with the legal holidays, makes about three months, besides whatever vacation they take. School teachers have all Saturdays in addition, besides all summer; judges take ordinarily three months. Why should it be a reproach to a hard-working cleric, for whom there is literally no time at all when he is at home, wherein he is safe from peremptory calls, to take two months or even three in comparative release from the regular round of toil? It seems ungenerous to grudge it to him, for he earns it fairly, being in truth what a certain great potentate signs himself figuratively, "The servant of servants."

APROPOS of my story of the Roman Catholic Bishop of Cork who married on succeeding to a title, I note a letter in the *Guardian* of May 5th which tells of a parallel case. The ninth Viscount Montague was a Franciscan friar in priest's orders at Fontainbleau, when his cousin's death brought him the peerage. Pius VI. dispensed him from his solemn vows, and he married in 1794. So, Erasmus, writing to Archbishop Warham in 1518, says: *"Bene vale, cum dulcissima coniugali, liberisque dulcissimis."* I have myself sat at the table of a married priest of the Pope's obedience, here in this country, with his children playing at my feet.

HERE ARE some new answers of British school children, which do much to roll away the old reproach that a sense of humor is lacking on that side of the Atlantic: "A vacuum is a nothing shut up in a box." "An optimist is a man who attends to your head; a pessimist attends to your feet." "A fort is a place for soldiers to live; a fortress is where they put their wives." The great fire of London "did a great deal of good. It purified the city from the dregs of the plague, and burnt down eighty-nine churches." "The marriage custom of the ancient Greeks was, that a man married only one wife. This is called monotony."

WE HAVE had nothing about "Christian Science" in a long time. So I give you this bit of verse, anticipatory of what may happen when Eddyism is admitted to high military circles:

"THE MILITARY 'SCIENTIST.'

"(Christian Science, according to report, is rapidly gaining ground among English army officers.)

"The scout into headquarters rushed
As pale as well could be,
'Our vanguard from the hills is brushed
Like twigs before the sea;
The enemy is breaking through
To cut us off behind'—
The General said briefly, 'Pooh!
An error of the mind!'

"An aid, dust-covered, staggered in,
'Hark, hark—their cannonade!
The bravest of our ranks begin
To totter back afraid.'
'Mere Matter,' said the Chief, 'cannot
Disturb high Minds that dwell
Above imaginary shot
And non-existent shell.'

"The Surgeon spoke, his aspect grave,
'So thick the fallen lie
We'll need an extra force to save
The wounded ere they die.'
The Leader stroked his whiskers trim
In irritation slight—
'Oh, give 'em absent treatment, Jim,
And that will be all right.'

"All day the birds of war fed fat
While earth with cannon shook,
All day the peerless Leader sat
And read the Eddybook;
But when, defeated fore and aft,
He saw his last resort,
The calm Commander telegraphed
To Concord for support.

"But suddenly a cannon ball
Across the hillsides tore
And blotted out the General
With one terrific roar.
The agent of this deed of hell
I hesitate to name—
Some claim it was a lyddite shell,
Some claim it was a 'claim.'"

PRESBYTER IGNOTUS.

A BIBLICAL INSTITUTE CREATED IN ROME

Abuses Connected With Religious Marriages in Italy

A HINT TO ENGLISH ECCLESIASTICS

[FROM OUR EUROPEAN CORRESPONDENT.]

IN one of the concluding paragraphs of the Encyclical *Pascendi* the Pope announces his intention to establish a special Institute in which, with the coöperation of learned Catholics, the study of all sciences may be promoted under the guidance of Catholic truth. His plan, or a first instalment of it, has been carried out in the creation of a Biblical Institute in Rome. I have not as yet been able to obtain the formal documents, and therefore base my remarks, with due reserve, on the accounts published by the daily press. The Pope announces his act as intended for the repression of Modernism; he entrusts the appointment of the president of the Institute and the professors in it to the Society of Jesus; he ordains that no one shall teach in it unless he holds a degree in scholastic philosophy; and he indicates as one purpose of the institution the preparation of candidates for the examinations and the degrees of the Biblical Commission, of which I have already given the history.

The first comment which occurs to me is one of doubt whether a sufficient number of competent persons will be found to give the new institution credit for learning. The Roman Communion is not at the present day rich in Biblical students, and many of those who exist are out of favor with the directors of the Vatican. It will be easy to find an abundance of professors who simply ignore the questions which modern students are called to face. Convinced myself that much recent criticism is arbitrary, I should welcome the exercise of genuine learning in defence of the historical character of the Gospels; but if this faculty does not face difficulties fairly but decides on *a priori* grounds that the questions are such as ought not to be posed, it will do less than nothing to allay the natural uneasiness which is caused by some criticism. And if it simply endorses such decisions as have been issued, that the Pentateuch is the work of Moses and is to be taken as literal history, and that the verse of the Three Witnesses is a genuine part of St. John's epistle, it will only distress anxious consciences and bearing discredit on the Roman Church. Again, while it is certainly desirable that Biblical study should be pursued in conjunction with dogmatic theology, it would be lamentable if it were subjected to the conclusions of medieval divines who were necessarily ignorant of such matters as textual criticism and philology and the historical study of religion. St. Thomas himself would be foremost in claiming the widest research and the boldest investigation in the study of Holy Scripture.

But although I am unable to be sanguine as to the value of the results of the Institute's studies, I am thankful that it has been set on foot. It is something that the Bible should be set before Italian Christians as a desirable subject of study. Very few even of the clergy have any close familiarity with the Bible, and hardly any of the laity have even a superficial acquaintance with it. The manuals which are used for the instruction of children for the Sacraments never (so far as my knowledge goes) advise a habit of Bible-reading; and even those passages which occur in public worship are only offered to the people in a language which they cannot understand. Such references to the Gospel story as form part of the current literature of English people are as unmeaning to Italians as if they were references to Aeschylus. I remember a priest showing me in his church a fresco of the Draught of fishes, and interrupting his explanation by saying, "But perhaps you have read this story." Before Italy is fit to face questions about the criticism of the Bible it ought to have some familiarity with the book itself; and the question of the authorship of the Fourth Gospel may well be left over until that Gospel is more than a name. I do not undervalue the noble work which has been done by the Society of St. Jerome in circulating an excellent version of the Gospels and the Acts. I have had lately on my table some fifty letters from all parts of the peninsula speaking of the joy with which this little volume has been received and of the light which it has shed on the prevalent formalism and superstitution; and I hope to see as the fruit of the Pope's action a much wider circulation of this book and an extension of the society's activity to other portions of the Scriptures. I care little whether the institution trains really learned Biblical scholars so long as the Italian clergy are stimulated to study the Bible themselves and to circulate it among their people.

CIVIL AND RELIGIOUS MARRIAGE.

I learn from a daily paper another piece of news which makes me thankful. I think I have already called attention to a grave evil concerning religious marriages. The only marriages which have civil validity in this country are those contracted before the mayor. Marriages before the priest are entirely optional, and have no recognition in the eyes of the civil law. It is obvious that if a man marries a woman only with religious rites, and afterwards grows tired of her, he can repudiate her and marry another without any civil penalty; and I fear this is far more frequent than I imagined. The good news is that the Sicilian clergy have decided that they will celebrate no religious marriage unless a certificate of civil marriage is handed to them. This resolution is in accordance with the counsel of the present Pope as expressed in a catechism published at the Vatican Press in 1905, that "civil marriage ought also to be contracted, because, although it is not sacramental, it guarantees to those who contract it and to their children the civil effects of matrimony." It is to be hoped that the grave scandal may be removed by which the clergy have too often allowed themselves to be the ministers of seduction and bigamy. I should be glad if in England also civil marriage were made compulsory, with full liberty to religious persons to add such ceremonies as the communion to which they belong may enjoin; for we also have our scandal when persons who have no belief in the sacred character of marriage come to church because it is socially more fashionable than the registrar's office.

INTERVIEW WITH CARDINAL GIBBONS.

The *Corriere della Sera* gave the other day an account of an interview with Cardinal Gibbons. The visitor was impressed by the simplicity of the American Prince of the Church; but the point on which I wish to dwell is that, according to him, the Roman Church wins converts in America because she knows her own mind and does not try to conciliate people by suppressing her own doctrine and discipline. It would be ignorant impertinence on my part to suggest this consideration to our American Fathers in God; but there are prominent ecclesiastics in England who are set upon promoting Christian unity, as they suppose, by disparaging the doctrine and discipline of the Church in deference to the opinion of the "man in the street." It is well that such persons should be reminded that they are not conspicuously successful in winning worshippers to enter the Temple.

Fiesole, June 3, 1909. HERBERT H. JEAFFRESON.

HOLY COMMUNION.

When man his God offended
  It was his doom to die,
But God Himself descended
  The pardon to apply:
So we, through faith clear-sighted,
  Behold the Living Sign—
The God with man united,
  The Sacrifice divine!

O Lamb of God! who takest
  The wide world's sins away,
The banquet that Thou makest
  Is man's sublimest stay;
And ever is it fully
  By pure hearts understood,
What they receive is truly
  Thy Body and Thy Blood.

"This is My Body"—plainly
  It was no empty sign;
"This is My Blood"—not vainly
  Were spoken words of Thine;
"I am the Truth," Thou saidest,
  "I am the Life, the Way";
And at the Feast Thou spreadest,
  We bow the knee to-day.

O Christ, that bringest healing!
  O Love, that pardonest sin!
O perfect Man, revealing
  The perfect God within!
We seek a closer union,
  One with Thyself to be,
And every sweet Communion
  Shall draw us nearer Thee!

Morrisville, Pa. RICHARD OSBORNE.

JUBILEE OF ALL SAINTS', MARGARET STREET

Famous London Church Keeps Its Fiftieth Anniversary

HISTORY MADE BY THIS WORK IN THE PAST FIFTY YEARS

Father Waggett Will Go to Cambridge

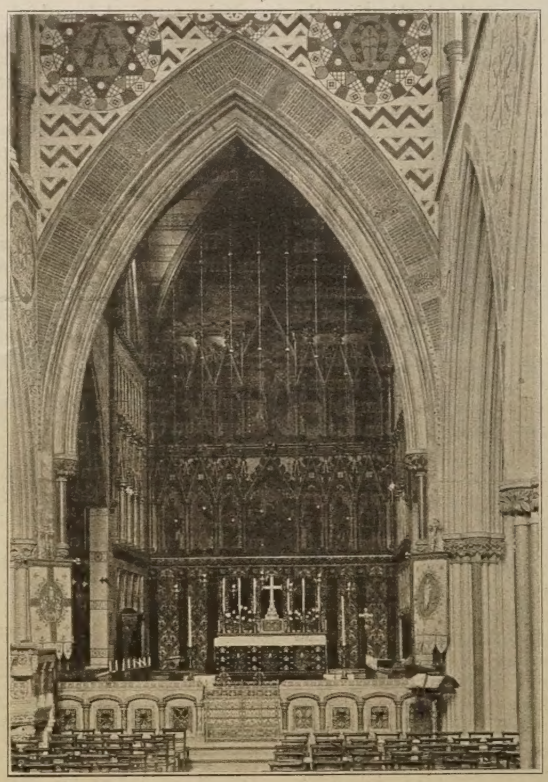
OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, June 8, 1909

THE famous London Church of All Saints, Margaret Street, which, as the outgrowth of Margaret Chapel, in Tractarian times, occupies an absolutely unique position in the history of the Catholic Revival on its ceremonial side, was keeping its jubilee on May 27th and 28th. We are reminded by an article on All Saints' in the *Church Times* of the week of the jubilee commemoration of the more notable events in its history.

The church was actually consecrated on May 28th, 1859, but the real beginning of the work dates back twenty years previously, when the Rev. Frederick Oakeley, senior fellow of Balliol College, Oxford, became priest in charge of Margaret Chapel. As the late Prebendary Allen Whitworth, third vicar of All Saints', says in his history of the Church: "This must be regarded as the inauguration of the system which has been logically developed, and of the principles which have constantly prevailed from that time to the present in Margaret Chapel and All Saints' Church. The date marks the first attempt to exhibit in London the practical application in worship of the principles of the Oxford Movement. It is this fact which entitles the Church in Margaret Street to its peculiar glory as the pioneer in London of the Catholic Revival in worship and work." The writer in the *Church Times* describes Margaret Chapel, when this epoch-making effort began there, as, in Mr. Oakley's own words, "a paragon of ugliness." He cleared away a monstrous "three-decker" that completely hid from view an insignificant table which did service for an altar, and introduced such then startling innovations as the holding of daily services, the observance of the Church's seasons, and such ornaments as a plain wooden cross. He also taught the congregation to sing the psalms to the Church's ancient music (as plainsong was then understood): "Such was the atmosphere in which this heroic attempt to put into practice the ideals of the Tractarians began its work. But from the first there seems to have been no difficulty in drawing together a congregation, whose appreciation of decency and beauty in worship quickened rapidly, as they were taught what the Church of England really stood for, into enthusiastic support of the principles of the Oxford Movement." Under Mr. Oakeley's successor, the Rev. W. U. Richards, who afterward became the first vicar of the parish of All Saints, the work still went on: "Backed by two laymen, to whom All Saints' owes so much, Mr. Beresford Hope and Mr. Henry Tritton, steps were soon taken to provide a more fitting setting for the type of services which had been inaugurated, and the ugliness of the interior of the chapel was mitigated as far as possible. The lease, however, had not long to run, and Mr. Richards and his congregation were forced to give their attention to providing a permanent church. Mr. Beresford Hope was at this time a member of the Ecclesiological Society, an organization formed mainly of members of the Camden Society of Cambridge, and it was the ambition of this Society to build in London a 'model church' which should exhibit the most perfect example of the services of the Church of England in a building embodying the highest ideas of Christian art. The ambition of the worshippers at Margarget Chapel had a similar end in view, and by Mr. Hope's exertions joint action was resolved upon between the two parties." Mr. Butterfield, who afterward built such other well known church edifices as St. Alban's, Holborn, and Keble College chapel, Oxford, was selected as the architect. The site of the chapel and some adjoining houses was secured at a cost of £9,000, and soon after Easter, 1850, the building of the new church began. The first stone of All Saints' was laid by Dr. Pusey on All Saints' Day, 1850. The above mentioned historian of the parish writes of the ceremony: "It seems to have been designedly performed with as little publicity as possible. . . . England was at the moment in such a state of religious excitement as can scarcely be paralleled in her history before or since. On the previous day there had been a great meeting of the clergy of London to protest against Papal aggression, and to memorialize the Bishop to take action against it. . . . Probably if it had been publicly known that Dr. Pusey was about to lay the foundation stone of All Saints', a Protestant mob would have taken possession of Margaret Street."

For two years the work proceeded rapidly. Then difficulties arose, due, to some extent, at any rate, to the refusal of the founders to depart in the slightest degree from the ideals which animated them at the beginning. As it progressed, however, continues the writer of this article, great interest was created in the world of art. Ruskin wrote of it enthusiastically: "This church assuredly decides one question conclusively, that of our present capability of Gothic design. . . . In general proportion of parts, in refinement and piquancy of mouldings, above all, in force and grace of floral ornament . . . it challenges fearless comparison with the noblest work of any time." Eventually, after many delays, the Bishop of London (Dr. Tait) consecrated the church on May 28, 1859.



THE SANCTUARY,
ALL SAINTS' CHURCH, MARGARET STREET, LONDON.

The first Evensong of the jubilee commemoration was sung on Thursday week, at 5 P. M. Admission had to be by ticket only. The Bishop of London preached the sermon.

The Bishop dwelt upon some of the great truths for which All Saints' had stood during fifty years—the Presence of our Lord Jesus Christ with the individual souls of His people, His Real Eucharistic and Sacramental Presence, and the Communion of Saints. And they had tried to make the worship they offered to God at that church as worthy as possible. This reference was followed with a noteworthy statement. "I look on it as a happy thing," said the Bishop, "that it should be at this festival of the pioneer church that I shall be present for the first time at the use of incense since I was Bishop of London. The faithful priests who have so long, without swerving, and so loyally, under such difficulties, obeyed my regulations, have at least deserved this return, that the Bishop of the diocese should be present at what he sanctions in their churches. And I rejoice, too, that your festival should coincide with almost complete acceptance from one end of the diocese to the other with the regulations of the Bishop both on Reservation and on the use of incense."

The solemn procession at the first Evensong is described in the *Church Times* as follows:

"In front came the thurifer and the clouds of fragrant incense, then the crucifer and the acolytes bearing wax tapers, then the choir, and clergy not in vestments, then the *ceremoniarius* in cope (the Rev. R. Sheddon), followed by the vicar vested in a cope with attendant acolytes, and finally the Bishop in his splendid cope and mitre carrying his staff, attended by two deacons of honor (the Rev. E. D. Arundel and the Rev. A. Andrews) and followed by his two chaplains, also in copes. Four beautiful banners were carried at regular intervals. The processional hymn was the well-known 'Blessed City, Heavenly Salem.'"

The Bishop met the congregation at a *conversazione* held later in the evening.

On the day of the jubilee commemoration there were five early offerings of the Holy Sacrifice, and a High Mass with procession, and a sermon preached by the Rev. W. C. E. Newbolt, canon and chancellor of St. Paul's, at 11 o'clock. The music was Gounod's *Messe Solonnelle* with orchestra.

The second Evensong was sung at 8:30, with procession and

Te Deum. The preacher was the Rev. A. H. Stanton, senior assistant curate of St. Alban's, Holborn.

FATHER WAGGETT WILL GO TO CAMBRIDGE.

It is quite true, as was foreshadowed in an editorial extract from the *Record* that appeared in this correspondence some few months back, that the Rev. Father Waggett, S.S.J.E., is leaving London for Cambridge to become the head of a house for work among undergraduates. He is to take up residence there next Michaelmas term. The Cambridge University correspondent of the *Guardian* writes:

"His coming has not been suggested from outside, but is the outcome of a movement among a group of the younger Dons, both lay and clerical, who felt that his presence would be a help to those who are studying the relation of the Christian Faith to modern thought. The house, known as Little Newnham, which has been taken for Mr. Waggett and for a few laymen who will live with him, is to be primarily a house of study. Pastoral work among undergraduates is not its first aim.

"It can hardly be doubted that the intellectual life of religious men in Cambridge will be stimulated by the presence of a man so well equipped and thoughtful as Mr. Waggett. Although an Oxford man, he is already well known to many in Cambridge. His biological studies are more congenial to this than to the sister university. His contribution to the Cambridge commemoration volume, *Darwin and Modern Science*, is well spoken of for its fair and reasonable temper. There is, or there ought to be, room in Cambridge for many different types of religious minds, and Mr. Waggett's interesting personality will be a distinct gain to our society."

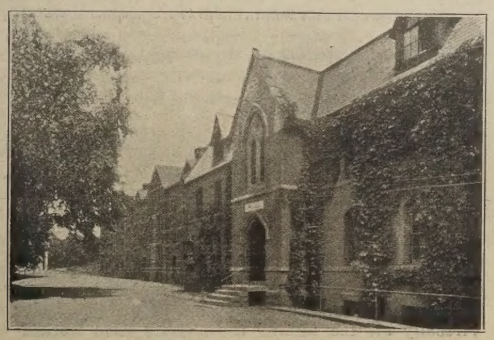
It is singular indeed that Father Waggett is not here once referred to as though he were a Religious. But then, perhaps, knowledge of that fact has not yet reached the somewhat ecclesiastically benighted banks of the Cam.

DISPOSAL OF S. S. J. E. HOUSE AT IONA.

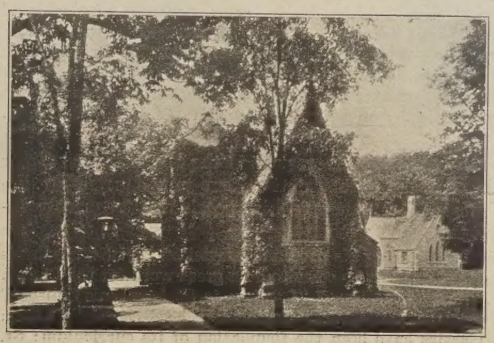
It is announced in the June number of the Cowley St. John *Evangelist* (S. S. J. E.) that the society's House of Retreat at Iona has been handed over to the Bishop of Argyll and the Isles:

"It was built, as our readers are aware, by the late Bishop Chinnery-Haldane, in the hope that some day some Religious Community might occupy it, and that it might be the means of bringing the Religious Life back to the sacred island. After a time he asked our society to accept the gift of the house, but the smallness of our numbers, with the widely extended responsibilities in which our foreign missions already involved us, made it from the first very doubtful whether we should ever be able to use the House of Retreat in any permanent way. The society therefore made it an absolute condition of acceptance that a clause should be inserted in the deed of gift by which, in the event of our not being able to use it, the house

[*Continued on Page* 297.]



LOOKING NORTH, TOWARD LIBRARY,
ST. STEPHEN'S COLLEGE, ANNANDALE, N. Y.



COLLEGE CHAPEL AND BARD HALL,
ST. STEPHEN'S COLLEGE, ANNANDALE, N. Y.

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WARDEN'S HOUSE,
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COMMENCEMENT AT ST. STEPHEN'S COLLEGE

Dr. Rodgers, the New Warden, is Given an Ovation

DR. BATTEN TELLS OF SUCCESS OF THE EMMANUEL MOVEMENT IN NEW YORK

Annual Service of the C. B. S.

OTHER CHURCH NEWS OF NEW YORK AND VICINITY

Branch Office of The Living Church
416 Lafayette St.
New York, June 22, 1909

THE announcement that a new warden would be installed, and the beautiful bright weather, brought an unusually large number of trustees, alumni, friends of students, and visitors from far and near to the commencement exercises at St. Stephen's College, Annandale-on-Hudson, last week.

On Sunday afternoon, June 13th, the warden-elect, the Rev. William C. Rodgers, preached the baccalaureate sermon before the graduating class from 1 Cor. 3:9-13. The chapel was well filled and the students were much edified by the classic allusions and practical words of the preacher, who insisted on the permanent value of good foundations and the careful building up of learning and character with materials of enduring quality.

College festivities were enjoyed on Monday night. On Wednesday afternoon visitors began to arrive in time for the warden's reception. The acting warden, the Rev. Professor George D. Hopson, received the guests and presented them to the warden-elect and his wife.

At 6 o'clock the students, clergy, alumni, trustees, and faculty went in procession from the campus to the beautiful college chapel, where the officiating clergy, with the Bishop of Harrisburg, fell into line and were escorted through the nave to the sanctuary.

After Evening Prayer had been said, Bishop Darlington preached the annual missionary sermon. In it he gave a graphic word-picture of the Pan-Anglican missionary meetings and services held in London just a year ago, and contended that these great gatherings contradicted the assertions that men of high estate nowadays took no interest in the extension of Christ's kingdom among men.

Fraternities and societies held their annual meetings and banquets on Wednesday night; some of these were attended by Bishop Greer, Dr. Manning, and the warden-elect.

The Holy Eucharist was offered on Thursday morning in

the chapel, as part of the programme for the Alumni Association. This organization held its annual meeting at 9:30; simultaneously the Board of Trustees of the college and the Former Students' Association held meetings.

At high noon a large procession formed on the campus and marched to the chapel, headed by a military band of music. After the processional hymn a short devotional service was sung. Then the line was re-formed and the column proceeded to the campus. The faculty and trustees ascended the platform; the ladies and visitors greatly outnumbered the chairs and benches on the field. The day was slightly overcast, the general interest in the exercises and the brilliancy of the scene conspiring to make the occasion a memorable one. The acting warden presided; Dr. Manning, rector of Trinity parish, New York, said the opening prayers. Orations were delivered as follows:

"The Contribution of the Teutonic Race to Modern Nations," Anton Franz Blaum; "Immigration," Francis Henry Smith; "William Laud—Christian Militant," Edward Stuart Hale. The Valedictory Address was written by Donald Hanson Craigie. Announcement of honors and prizes was made by Dr. Hopson. Degrees were conferred: Bachelor of Arts—Anton Franz Blaum, Donald Hanson Craigie, Edward Stuart Hale, Jacob Henry Oehlhoff. Bachelor of Philosophy—Stephen Gardner. Master of Arts—The Rev. James Lewis Lasher, B.A., 1896; the Rev. Samuel Raymond Brinckerhoff, B.A., 1905; Wallace John Gardner, B.A., 1906. By action of the trustees, taken that morning, the degree of Doctor in Divinity was conferred on the Rev. Professor Anthony and the Rev. William C. Rodgers.

The acting warden then requested the Rt. Rev. Dr. Greer to make an address. Great enthusiasm was effected by the Bishop's words and manner and his speech was frequently interrupted by prolonged applause.

He began by declaring his profound conviction that St. Stephen's College is destined in years to come to do a great work for the Church and nation. When he exclaimed, "I believe in St. Stephen's College!" there was a great demonstration. Continuing, he declared that from the first the classics have been the foundation of its curriculum; St. Stephen's to-day stands for those studies which are fast disappearing from our larger institutions, so well and lavishly equipped with laboratories and other facilities for physical research and study. There is therefore an increasing need for the more vigorous study in the classics, for "classical training is the only foundation of all true and successful scholarship."

Referring to the new warden, the Bishop spoke of him as a man with a vision, "but he is not a dreamer" who might build castles in the air without sure foundations. He urged that substantial support be given to Dr. Rodgers in his efforts to do great things for the college. The audience will not soon forget the Bishop's appeal to St. Stephen's and all institutions of learning. "Give us men! Give us true, brave, consecrated, righteous men and scholars."

Then formal announcement was made of the election of the Rev. William Cunningham Rodgers, D.D., as the warden of St. Stephen's College. After much applause and cheering Dr. Rodgers made a brief speech of appreciation and thanks for the double honors of the day, pledging his word that he would try to be a good *divinitatis doctor*.

The Rev. Dr. Manning, vice-chairman of the board of trustees, on being introduced as the next speaker, referred to the manifest tokens of the love and devotion which the alumni of St. Stephen's College bore to their *Alma Mater*, and spoke in high appreciation of the value of such enthusiastic devotion of graduates to every institution of learning. Commenting on the new and the old, Dr. Manning demonstrated that some of the highest authorities on such matters had been converted by results to the doctrine that new schemes and methods in educational work were not so good as those sometimes stigmatized as "old-fashioned." He paid due compliment to the true place of religion in education, and pointed out that Church Teaching had ever found an appropriate place in the scheme of education at St. Stephen's.

Concerning the new warden, Dr. Manning spoke in glowing terms, describing him as his co-laborer and fellow-worker at St. Agnes' Chapel in New York City, where he was always faithful and diligent. He now found much pleasure in the fact that Dr. Rodgers would carry forward the noble traditions of St. Stephen's College. Speaking for the board of trustees, the speaker made fitting allusion to the able and successful work done by the Rev. Professor Hopson as acting warden in the academic year just closing.

The singing of the hymn, "Now Thank We All Our God," and the benediction of the Bishop of New York, brought the commencement exercises on the campus to a close.

At the commencement luncheon about 250 interested men and women heard gratifying and encouraging speeches.

The new warden was again greeted with a prolonged demonstration of cheers and college yells. Proceeding, he called attention to the approaching semi-centennial anniversary of the founding of St. Stephen's College, and gave notice that he purposed to ask for $100,000 from alumni, and friends, and the Christian public to place on the chapel altar on the college's fiftieth birthday. In this project he intended to enlist the sympathetic aid of every living alumnus. As for the present outlook, he reported that fifty applications had been received for admission, but he regretted to state that the resources of the institution would not provide for more than one-half of these applicants. He had no new policies or theories to advance. The old and well-tried lines of work would be continued; modifications would be made from time to time if approved after mature consideration.

The Rev. Dr. Upjohn of Germantown, Philadelphia, for the board of trustees, spoke optimistically of the new era of the college under the new warden.

Mr. Charles Gardner Coffin, '76, president of the Alumni Association, speaking for that body, pledged the trust, confidence, esteem, and support of the alumni to their *Alma Mater* and the new head. As an earnest of the loyalty and gratitude of his society and the Former Students' Association, Mr. Coffin announced that the Rev. Dr. Frank B. Reazor, the Rev. Frederic William Norris, and himself had been appointed a committee to act jointly with a similar committee, headed by the Rev. Dr. George S. Bennitt, from the Former Students' Association, to collect funds for the erection of a professors' house, to be presented to the college at the next commencement.

Enthusiastic and complimentary speeches were also made by the Rev. Dr. Cole, a former warden of St. Stephen's; Archdeacon Van Kleeck of White Plains, N. Y.; the Rev. Dr. Edward Dudley Tibbits, rector of Hoosac School; the Rev. Dr. Bennitt, president of the Former Students' Association; and the Rev. Hibbert H. P. Roche, vice-president of the Alumni.

THE EMMANUEL MOVEMENT AT ST. MARK'S.

The first year of the Emmanuel Movement has just ended. The rector, the Rev. Dr. Batten, has summed up the work as follows:

"The year's work and results justify the establishment of the healing mission at St. Mark's. From the beginning we have been fortunate in having the hearty approval and sympathy of Dr. Worcester and the steady coöperation of an able body of physicians. Virtually all the leading neurologists have worked with us; and experience has made their friendship and interest more steadfast. Many other prominent physicians have worked with us as need required.

"We have attempted to limit the cases to residents of New York and vicinity, but now and then one has drifted in from other parts of the country. We have fortunately been able to meet all demands upon us, though at times we have had a considerable waiting list. We could do this only because there were three and for a little while four clergymen engaged in the work, and because we gave up ourselves unsparingly to the relief of the suffering. The restricted hours with which we started soon proved inadequate, for we found it impossible to permit an afflicted nervous wreck, or a person struggling with a bad habit, to wait in despair as long as we had an hour of time to give. We were careful, however, not to let the pressure of new cases abate our care of old ones until the latter were ready for discharge.

"The limits of psychotherapy seem to be pretty well understood by the people, as comparatively few applications have come from unsuitable cases. When this did happen we have generally been able to start the applicant in the right direction for effective medical treatment. The sorting of the cases was made by the neurologists in every instance. We treat no person without their approval.

"During the year we have had some three hundred persons under treatment. By far the larger number were nervous afflictions. Even the habit cases were mainly those in which there was also a nervous affection. From this it would appear that nervous sufferers are more desirous of relief from bad habits than those whose nerves are unaffected. This fact may be taken into account to modify the common sentiment that neurotics are necessarily weak in morals. We have found them singularly pure minded and earnest in their search for the right way.

"We have been surprised ourselves at the striking success of our work. The number of cases which have not been materially improved is very small indeed, and already many have been certified as completely restored to health. Just the other day came a letter from one of the leading physicians of the country saying that the result in two patients was 'a real triumph in psychotherapy.' We feel very strongly that our service to humanity was never before so real, so personal, or so efficient. Could some of the scoffers hear the expressions of gratitude which are poured into our ears, they would be compelled to take a different view.

"As an important part of the work we have a special service every Sunday night which all our patients are expected to attend, and which is freely open to others who are interested. It is true that some gather here from the Protestant churches; indeed there are Roman Catholics and Jews as well. But many have come who have not been attending any church at all. Often a person has told the rector after the service that for years he had never even prayed, but now he was learning what true prayer was, and had resumed a practice broken since childhood.

"We have not been disturbed by the adverse criticism, for we expected it and discounted it. It does not keep suffering people

away, nor check our zeal for their relief. If the Master was called Beelzebub what can the humble disciple expect? But nearly all the criticisms shows a singular lack of knowledge either of our principles or methods. A writer, perhaps Dr. Weir Mitchell, goes out of his way in what purports to be a story to have a rap at hypnotic suggestion. If the treatment described represents all the famous neurologist knows about the use of suggestion, no wonder the effect was disastrous. Such a blundering use would discredit a tyro. It may be well again to say that effective suggestion is made in our practice without the aid of hypnotism at all.

"There is one criticism repeatedly made, and strange to say by clergymen, which causes us great surprise, that there is serious danger of scandal in this movement. We take comfort, however, from knowing that scandal in the Church did not wait for the Emmanuel Movement. Then again it is very difficult for us to see whence the scandal is to come, unless from evil minded persons on the outside. It does seem strange, though, that there should be any doubt about the propriety of clergymen dealing with the gravest problems of conscience, whether the victims are men, women, or children. We may be accused of being 'the friend of publicans and sinners' too, and shall be constrained to plead guilty and go right on calling the wicked to repentance."

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

The annual service and conference of the C. B. S. in the metropolitan district was held at the Church of St. Mary the Virgin, Manhattan, on Tuesday morning, June 15th. The celebrant was the Rev. Harry Howe Bogert of Point Pleasant, N. J.; deacon, the Rev. Robert Mackellar of Red Bank, N. J.; sub-deacon, the Rev. Augustine Elmendorf of Jersey City, N. J.; master of ceremonies, the Rev. R. R. Upjohn of Pleasant Valley, N. Y.; preacher, the Rev. John A. Carr of Lambertville, N. J. There was a large congregation of lay people, many acolytes vested in procession, and more than forty priests in the sanctuary. The full choir and orchestra were directed by Mr. Fleming, the parish organist. A business meeting followed the service and several papers were read.

The election by the council of the Rt. Rev. C. C. Grafton, superior-general; the Rev. E. B. Taylor, secretary-general; the Rev. C. P. Burnett, treasurer-general; and the former council of twenty priests, was confirmed. The address of the superior-general was read by the secretary and ordered printed. The report of the secretary-general noted the admission of 11 priests and 115 lay associates during the last year, the formation of three new wards, and $135.78 expended in grants of vestments and holy vessels. The report of the treasurer-general showed the receipts to have been $1,091.61, with a balance in hand of $557.46.

$1,000 CHECKS FOR 350 EMPLOYEES.

By the will of Mrs. William F. Cochran, a generous Churchwoman of New York and Yonkers, who died a few months ago, $350,000 was evenly divided between 350 men and women employees of the Alexander Smith & Sons' Carpet Company, on Monday of this week. The provision for this handsome bequest is as follows:

"I hereby give and bequeath the sum of $1,000 to each and every employee of the Alexander Smith & Sons' Carpet Company who shall have been in the employ of said company for a period of twenty years or longer at the time of my demise and who shall still be in the employ of said company at the time of my demise. Such legacies will be free of any legacy or transfer tax, which tax I direct payment of from my residuary estate."

Many of those remembered have grown gray in the service of the Smith company.

DR. RAINSFORD RETURNS.

After an absence of three years and seven months, the Rev. W. S. Rainsford, D.D., former rector of St. George's Church, in Stuyvesant Square, returned to New York last week on the White Star liner *Adriatic*. Dr. Rainsford, who suffered a nervous breakdown, sailed from here in search of health in November, 1905. He returns looking robust, and said to reporters that he had fully recovered. He has been in England, Italy, France, Egypt, and for thirteen months was in East Africa hunting big game. Dr. Rainsford's son, Ralph, a mining engineer, is ill with typhoid fever in a mining camp in California, and Dr. Rainsford is going to him immediately. Mrs. Rainsford remained in Paris, where later her husband will join her.

G. T. S. ELECTION DECLINED.

The Rev. Charles L. Slattery has declined his election to the chair of ecclesiastical history at the General Theological Seminary, and the Rev. H. P. Scratchley has been re-appointed *locum tenens* for another year.

"IS NOT THIS very necessity in home-life—this 'I must'—just the thing which makes it akin to our Lord's life? Is there not in that holiest life a continual undercurrent of 'I must'? His earthly life was a course of obedience."—*Miss Soulsby.*

"IN THEE desires which are deferred are not diminished, but rather increased, and no noble part, though unfulfilled on earth, is suffered to languish and perish in the soul that lives in Thee, but is deepened and hollowed out by suffering and yearning, that it may become capable of a larger fulfilment hereafter."—*St. Anselm.*

EARLY SUMMER HAPPENINGS IN CHICAGO.

THE recently consecrated Bishop of Wyoming, the Rt. Rev. Dr. Thomas, was a visitor in the diocese the past week, visiting the Cathedral and various institutions on his way to take up his new work. He was the guest of Amzi W. Strong at luncheon on Friday at the Union League Club, giving an opportunity for several of the clergy and laity to meet the Bishop.

The diocesan branch of the Girls' Friendly Society held its annual service at the Cathedral on Sunday, June 13th, at 4 o'clock. Over 400 girls were present, entering the Cathedral from the Mission House in procession, preceded by the Cathedral choir. The sermon was preached by the Rev. Dean Sumner. Many friends were present, the congregation filling the Cathedral. Miss Fanny Groesbeck, who returned from Europe on the 10th of June, was not able to be present, and her place was filled by Miss Larrabee, the vice-president, who presented one candidate for membership. The offering, amounting to $22, was donated to the summer home of the Girls' Friendly Society, Holiday House.

An event of importance and one toward which all Brotherhood men are looking is the summer meeting of the Brotherhood, to be held at Winnetka on Saturday, June 26th. The programme includes a ball game at 2:30 P. M., with a conference at 5 P. M., on "The Providence Convention." At 6 P. M. James L. Houghteling will be the host and entertain the Brotherhood men at supper on his spacious lawn. At 7:30 P. M. there will be a service in the parish church, with addresses on the subject, "Sunday Recreation and the Church." Trains leave Chicago on the Northwestern Road at 1:30 and 2:18 P. M. It is hoped that the attendance will eclipse any past similar events.

The girls of St. Mary's Home for Children leave next week for their summer home in Kenosha. This has been put in excellent condition during the past few years, the three cottages furnishing bright, snug living rooms and dormitories, and the chapel, built in memory of Miss Grace Gregory, affording ample seating capacity for the children at their daily services and adding much to the religious atmosphere of the home which has always characterized it. The grounds have been put in perfect order. Shrubs and flowers have been planted and the vegetable garden will furnish fresh vegetables for the children's table all summer. With the large playground, the beach, the bathing, and the gardening, with occasional walks in the near-by woods, the children are indeed fortunate who are able to leave the hot, noisy, and dusty city for three months under the kind and thoughtful care of the Sisters of St. Mary. RENMUS.

A FOURTH OF JULY SERVICE.

THE Bishop of Albany has set forth the following special form of service for the Fourth of July, which falls this year on a Sunday:

Sentences, Deut., 33: 27, 28, 29; Lord's Prayer; Versicles; Psalter, 115, 144; Lesson, Joshua, 24: 1-28; *Te Deum;* Creed; Versicles; Collect for the Day; Collect for Peace; Collect for Grace.

O Almighty God, the sovereign commander of all the world, in whose hand is power and might, which none is able to withstand; we bless and magnify Thy great and glorious name for this happy day, and for all Thy mercies unto this land, which we now commemorate, the whole glory whereof we do ascribe unto Thee, the only giver of Victory. And, we beseech Thee, give us grace to improve Thy great mercy, to Thy glory, the advancement of Thy Gospel, the honor of our country, and as much as in us lieth, to the good of all mankind. Give unto us a spirit of true thankfulness, such as may appear in our lives, by an holy, humble, and obedient walking before Thee all our days, through Jesus Christ our Lord. *Amen.*

O Lord, our God, who hast vouchsafed to take to Thee this nation by wonders and by wars, by a mighty hand and by an outstretched arm, make us to know this day, and consider it in our hearts that Thou, the Lord, art God in heaven above and in the earth beneath, and that there is no God else, beside Thee. *Amen.*

Make us to keep Thy statutes and Thy Commandments, that it may go well with us and with our children after us, and that Thou mayest prolong the days of this people upon the earth which Thou, the Lord our God giveth us. *Amen.*

Make manifest, O everlasting God, in this and in all the nations, the revelation of Thine Eternal Son, Jesus Christ, for the obedience of faith. *Amen.*

Ever send forth Thy Holy Spirit to guide us into all truth and to keep this nation faithful unto Thee. *Amen.*

Establish Thy kingdom throughout this land forever, and make known among us by Thy Church, the manifold wisdom of our God,

so that we may ever be a people obeying and loving Thy Holy Name, through Jesus Christ our Lord. *Amen.*

O Lord Jesus Christ, who hast ordained Thy Holy Church to be the salt of the earth and the light of the nations, grant that in the unity of the home, and in the truth of Thy Holy Word, all the people of the land may be joined together in one Holy Fellowship, so that there may be no more divisions among us, but one Lord, one Faith, one Baptism, one God and Father of us all. Hear us, O Lord, and grant us Thy peace through all generations in the confession of the true faith and in obedience to the Holy Gospel, that righteousness may be the stability of new times and a lengthening of our tranquility, through Thy merits and intercession, O Blessed Jesus, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Grace of our Lord Jesus Christ, etc.

Hymn 196. Old Hymnal.

THE MISSIONARY SITUATION.

By Francis A. Lewis.

IF the Church press for some time to come would devote a large amount of space to an intelligent discussion of the missionary problem, good results would ensue.

I am going to ask for some of that space. In this paper I shall try to state the situation, and perhaps indulge in some criticism, but I hope that those who read what I write will understand that I criticise in no unkind nor unfriendly spirit. I want to contribute what I can toward accomplishing a certain result, namely, the proper support of our missionary work.

If one is going to remedy a situation, it is of the first importance that the situation itself should be clearly stated. I understand the situation to be about as follows: Largely through the effort of the former treasurer, a reserve fund had been built up amounting to $443,000. The object of this fund is twofold: 1. To make payments of appropriations in the early part of the fiscal year and thus avoid borrowing. 2. To use temporarily in lean years so much as may be necessary to make up deficits. On the 31st of August, 1908, the deficit for the year ending that date was about $50,000 and the reserve fund was drawn on and to that extent impaired. Now it appears that taking the contributions up to May 1, 1909, and allowing for the remaining four months, the same amount as was given in those months last year, the deficit will be about $180,000, which will wipe out more than one-half of the remaining reserve. The situation is certainly serious enough to challenge attention.

I do not propose to devote any words to the present stress; some great effort will no doubt be made to reduce this amount, which will probably to a certain extent be effective.

My concern is with the future, for we are up against a perfectly plain proposition. Is this Church going to expand or contract its missionary operations? Is it going to work at missions or to play at missions? One year more such as this will wipe out the reserve, and then a sufficient number of missionaries must be recalled, and work stopped, to bring the expenses within the income.

To my mind, it is idle waste of time to lay the blame for all this upon this person or that person; upon this set of men or that set of men, upon clergy or laity. Fault finding is easy and popular, but it solves no problems. Let us admit at the outset that all of us, clergy and laity, are at fault, and start in to find a remedy.

The first observation I would make is, that we have fallen into the habit of relying upon comparatively few people. In my own diocese, everybody knew that if the apportionment was not raised, Mr. Thomas would attend to it. He did attend to it; but he is dead, and no one has as yet appeared and announced an intention to do as he did.

Depending upon a few rich people to make deficits good has reached its limit, and what these good souls have patiently done has got to be done in some other way or remain undone.

As I view it, the inability to raise the necessary money is due, not to any natural depravity upon the part of our people, nor to any desire on their part to evade obligations, but rather to a lack of information and a consequent lack of interest. It is no answer to say that everybody should get the information, and evince the interest; possibly this is true as an abstract proposition, but in this day and generation so many concrete good things call for help, that we do not go out and hunt information about things that are afar off. But some one will say, it is the rector's duty to give this information and awaken the interest. Theoretically this is true; but let us consider it practically. A rector discovers that his congregation is expected to give $500 toward the apportionment and he says thus to himself: "On the Sunday preceding that on which this offering is taken, I will preach a missionary sermon, and discarding the usual type of discourse, I shall give my congregation full information about the missionary operations of the Church." He might as well attempt to explain a tariff bill in thirty minutes. Before he has fairly begun, it will be time to stop; the subject is too big; he will have given no information that amounts to anything, he will have aroused no interest; a few dollar bills may be substituted for the usual quarters in the plate, but the $500 will not be forthcoming. This plan is ineffective; it has failed and must continue to fail. Would any other plan be effective? I think so.

If I may coin a phrase, what is needed is to "localize interest." How can that be accomplished? I would put the responsibility of supporting specific districts upon specific dioceses. To illustrate: Suppose the Board of Missions appropriates $10,000 to a certain missionary district; let it assign to a certain diocese whose apportionment is that sum, the raising of the money for that specific jurisdiction, for, say, three years.

What would be the result? First of all, it would create a sense of responsibility. The diocese would know that it was up to *it* to attend to that district, or it would not be attended to at all. Secondly, it would bring the Bishop of the district in touch with that diocese, and he could be relied upon to see that every particle of information as to the work and the needs was forthcoming. The rectors of the parishes would have in hand a workable proposition; they would have the needs of a certain definite field to tell their people about, and all through the parishes an interest would spring up in that field, not only because they were responsible for its care, but because they would know all about its churches, its hospitals, its schools, and its other activities.

I can imagine someone replying that this would be a very good scheme is there were as many districts as dioceses, and appropriations and apportionments were equal. Of course, were this so, the problem would be simpler, but the fact that it is not so does not militate against the plan.

If, for example, Pennsylvania were asked for $80,000, as many districts would have to be assigned to it as would make up that amount in appropriations, and a diocesan committee could divide the districts among the parishes.

If it be objected that the plan is complicated, and would be difficult to work out, my answer is twofold:

1. It is not more so than a railroad time table or a schedule of hours for workmen in a public service corporation; and

2. If under the present simple system results are not forthcoming, and a more difficult system so far as details are concerned promises better results, it is worth the trial.

I have now in barest outline said what I have to say at present on this subject. The plan I have suggested seems to me good; perhaps it is perfectly impracticable. I submit it for consideration and criticism. Let me remind the critics, however, that there are two kinds of criticism: destructive and constructive; any common laborer, given an axe, can in time tear down a house; it requires more than a common laborer and an axe to build a new one.

We need money for missions; under the present system we fail, and shall continue to fail, to get it. Some new method must be tried. I have presented one. Maybe it is worthless, but let me ask the critic not to rest content when he has destroyed my plan, but to go on and suggest a better one. If he does, I shall gladly drop mine, and help him put through his.

"THE ONE TRUE LIGHT."

The lights upon the altar, one by one,
Are fading with the setting of the sun.
But one remains; forgotten, still it burns.
A lesson sweet from this my spirit learns.

A type of One, our Light in life and death,
Is shining now to strengthen me in faith;
A holy light, revealing flowers fair
Upon the altar in its beauty rare.

The shadows flee where burns "the One True Light!"
As Israel, guided onward through the night,
Triumphant passed; so shall the Church, to-day,
Behold "the One True Light" upon the way.

So when the lights of life we see decline,
As fade the altar-lights, the Sun Divine—
In those dark moments when the shadows fall—
"The One True Light" shall be our Guide, our All!

Martha A. Kidder.

DIOCESAN CONVENTIONS.

DULUTH.

THE second annual council of the diocese of Duluth convened in Trinity pro-Cathedral, Duluth, June 1st.

There was an early celebration of the Holy Communion conducted by Archdeacon Parshall, assisted by Rev. Messrs. Hudson and Young. At 10:30 a choral celebration was conducted by the Bishop of the diocese, Bishop Edsall preaching the council sermon.

The Bishop's address spoke of progress throughout the diocese; the memorial part of the address told touchingly and feelingly of the late George C. Thomas, the great friend of missions. A Sunday school banquet was held in the evening, at which time Bishops Morrison and Edsall spoke on "The World for Christ and Christ for the World," followed by many short addresses of a missionary character. The members of the council voted unanimously to raise their diocesan's stipend from $3,000 to $4,000 per annum, with an unlimited expense account.

The Standing Committee elected was as follows: Clerical members, Archdeacon Parshall, Rev. Messrs. Wurtele, John R. Atwill, A. T. Young. Lay members: Dr. Beatty, James A. Brown, W. E. Magner, George H. Crosby.

On Wednesday the annual meeting of the Woman's Auxiliary was held at 10:30, Bishop Morrison celebrating the Holy Communion, assisted by Bishop Edsall and Dean Wurtele. The Rev. C. C. Rollit, secretary of the Sixth Missionary Department, preached a powerful sermon from the texts, Come Unto Me; Go Ye. That evening a reception was given by the Bishop and Mrs. Morrison in honor of Bishop Edsall and the clergy and laity of the diocese.

Among the visitors, Archdeacon Chase of the diocese of Milwaukee was present, making a short address on missionary work.

This without a doubt has been the best council ever held in the diocese.

VERMONT.

THERE was no special feature to mark the 119th annual convention of the diocese of Vermont, which was held on Wednesday and Thursday, June 16th and 17th, at St. Luke's Church, St. Albans. Confirmations reported were the largest for many years, and the reports show a steady and healthful growth.

On the preceding (Tuesday) evening, Evensong was said, after which a pleasant reception was given in the parish house by the rector and vestry of St. Luke's parish to the members of Convention. On Wednesday, Morning Prayer was said at an early hour, followed by a celebration of Holy Communion, at which the rector of the parish was celebrant. At the convention opening service of the Holy Eucharist the Bishop was celebrant with the Rev. W. F. Weeks, chairman of the Standing Committee, as gospeller, and the Rev. S. H. Watkins, rector of the parish, as epistoler. The choir of St. Luke's parish rendered the musical part of the service in a very creditable manner. The convention organized by electing the Rev. W. F. Weeks as secretary and the Rev. C. S. Lewis as assistant. The following officers and committees were elected: Registrar, Rev. G. B. Johnson; Treasurer, S. W. Hindes of Burlington; Standing Committee: Rev. W. F. Weeks (chairman), Rev. G. Y. Bliss (secretary), Rev. S. H. Watkins, Messrs. E. J. Ormsbee, G. Y. Bliss and C. E. Parker; Missionary Committee of the diocese, Rev. Messrs. P. Schuyler, F. B. Leach and W. T. Forsythe, Messrs. C. E. Parker, S. W. Hindes and Newman Chaffee; Delegates to Missionary Council of First District: Rev. Messrs. D. L. Sanford, P. Schuyler, J. Reynolds, S. H. Watkins, Messrs. E. G. Ormsbee, S. W. Hindes, N. K. Chaffee, E. P. Gilson.

THE BISHOP'S ADDRESS.

The Bishop in his address expressed his strong hope that Bishop Hopkins Hall, the diocesan school for girls, which has been closed for ten years, will be reopened in September, 1910, the endowment having nearly reached the required amount of $100,000. He spoke at length of the most important results of the Lambeth Conference of last year. The confirmations (412) of last year were the largest in any other one year of his episcopate except the first. He emphasized the duty of the clergy to faithfully keep and make correct entries of official acts in their parochial registers. He had put out a special form of service for July 4th, the Sunday of the week of the tercentennial celebration of the discovery of Lake Champlain.

The special committee appointed at last session of convention to consider the proposed changes in Constitution of General Convention presented a report adverse to the proposed preamble on the method of election of Presiding Bishop. Considerable discussion followed the reading of this report, and finally it was decided to note in journal of convention that this report did not express the unanimous opinion of the diocese. The Rev. C. S. Lewis introduced a resolution for the appointment of a committee to consider the question of women voting at annual parish meetings, and report at next convention. This was lost by a vote of 19 to 27. A special committee was appointed to consider the whole subject of parochial assessments and report at next annual convention. The Sunday School Commission presented a very helpful report, dealing especially with the subject of teacher training.

The Wednesday evening's session was taken up mainly with the consideration of the missionary work of the diocese. The report of Missionary Committee showed all parochial apportionments for diocesan missions virtually paid and those for general missions $400 short of amount apportioned to the diocese, with two and one-half months left to raise the amount. The report contains an earnest plea to all congregations of the diocese to make offerings, and to all Church people to make special gifts as soon as possible to pay off the $4,000 still due for purchase of church property at Hardwick, where the diocesan missionary now makes his headquarters.

Rev. D. L. Sanford, diocesan missionary, gave an interesting account of his work during the past fourteen months since his appointment. He has visited 43 towns; brought into renewed connection with the Church 1,106 individuals, of whom 339 had been confirmed. He reports that during this time he has travelled 16,248 miles, of which 14,000 were by rail, 1,200 by carriage, and 1,048 on foot. He has held 207 services.

Convention adjourned Thursday morning to meet next June in Christ Church, Montpelier.

BISHOP CONSECRATED FOR WESTERN COLORADO.

FOR the first time in its history, Salt Lake City was the scene of the consecration of a Bishop, and indeed of one chosen from that city, when on Thursday, June 17th, the Rev. Benjamin Brewster was consecrated at St. Mark's Cathedral to be Missionary Bishop of Western Colorado.

There had been an early celebration of the Holy Communion and a later rendering of Morning Prayer before the consecration service began at 11 o'clock. The combined choirs of St. Mark's and St. Paul's rendered the music. The procession that entered the church was divided into three portions, with a crucifer at the head of each; the first comprised the choristers, the second the visiting clergy, and the third those officially participating. The latter included the Rev. Charles E. Perkins as deputy registrar; the attending presbyters, the Rev. John Wallis Ohl, rector of St. Matthew's Church, Grand Junction, Colo., and the Rev. Maxwell W. Rice of St. Andrew's mission, Salt Lake City; the Bishop-elect; the presenting Bishops, the Rt. Rev. Sheldon M. Griswold, D.D., Bishop of Salina, and the Rt. Rev. Franklin Spencer Spalding, D.D., Bishop of Utah; the co-consecrators, the Rt. Rev. William Ford Nichols, D.D., Bishop of California, and the Rt. Rev. Chauncey Bunce Brewster, D.D., Bishop of Connecticut; and finally the consecrator, being Dr. Tuttle, the venerable Presiding Bishop of the Church. Two clergy of the Greek Church and a layman of that Communion had official places in the procession. The sermon, preached by the Bishop of Connecticut, is printed in full on another page. The five Bishops named took part in the laying on of hands.

A missionary service was held in the evening, at which the Presiding Bishop presided and addresses were given by the Bishop of Salina, the newly consecrated Bishop of Western Colorado, and the Bishops of Connecticut and California.

JUBILEE OF ALL SAINTS', MARGARET STREET.

[*Continued from Page* 293.]

should pass to the Bishop of the diocese and some other *ex-officio* trustees. Our surrender of the house brings that clause into operation, and it passes of necessity to them. Our grateful thoughts go out to the memory of our most kind benefactor, the late Bishop, who was willing to trust this, so dear a spot, to our keeping; and we shall always hope and pray that his desire may yet be realized, and that some day his house may be the home of faithful religious, who will be not wholly unworthy followers of those who so many centuries ago filled the island with the odor of sanctity."

GENERAL AND PERSONAL MENTION.

The will of Mr. Charles Morrison, who departed hence recently at the age of 92, and who left an estate of the value of about ten millions sterling, contains the following legacies among others: Bishop of London's Fund, £10,000; Bishop of St. Alban's Fund, £10,000; East London Church Fund, £10,000; Rochester Diocesan Society, £10,000; Poor Clergy Relief Corporation, £5,000.

Lord Halifax, whose personal friends (says the *Daily Chronicle*) are as numerous as his ecclesiastical opponents, was receiving many congratulations on Sunday on account of the completion of his 70th birthday.

J. G. HALL.

THE EPISCOPATE AS AN ORGAN OF BROTHERHOOD.

BEING THE SERMON PREACHED BY THE RT. REV. C. B. BREWSTER, D.D., BISHOP OF CONNECTICUT, AT THE CONSECRATION OF THE RT. REV. BENJAMIN BREWSTER TO BE MISSIONARY BISHOP OF WESTERN COLORADO.

For one is your Master, even Christ, and all ye are brethren.—St. Matt. 23: 8.

LET me ask you to think at this time of the office of Bishop as an organ of brotherhood. An element of the Gospel at the first was brotherhood. It was not the brotherhood of a mere organization, or of an exclusive order. It was the brotherhood of a family. Christ revealed the Father. He was Son of God and He called men His brothers. It was a universal brotherhood, wrapped up in the revelation of the God and Father of all. This universal brotherhood was an essential element of the Gospel. It was not the contribution of St. Paul. His service was to assert against narrowing Jewish influences this cosmopolitan interpretation of Christianity. But the world-wide interpretation was already inherent in the Gospel of Him who called Himself Son of Man and was to draw all men unto Him.

This principle of universal brotherhood was illustrated in the institution of the Church. There were other conceptions of the universal relations of men, and other institutions expressing them. Such universal relations the Roman genius for organization had conceived of. The conquering city made those she vanquished citizens of a vast commonwealth. Solitary thinkers dreamed of one city or country of mankind. So far, however, as such ideas were realized in the Roman Empire, the realization was built upon force and upon selfishness.

Over against that Empire of force was a spiritual society, an empire which was built on sacrifice, whose banner was the cross. This essential element of sacrifice at the base of the kingdom of God was a check to the anti-social principle of selfishness. The Church was a great family. It was the household of one Father of all, and therein all were brethren. It was founded on sacrifice. Its first and great lesson to the world was a love that surmounted barriers of class, condition, country, and race. As a man entered the Church, he found there divine provision for compelling men to live together and love as brethren, by the power of the new life they in common shared as citizens of a kingdom where one was Master and all the rest were brethren.

How much it meant for the world, that, as the Roman Empire went to pieces, there stood this spiritual society compactly built as a city that is at unity in itself! Amid the ruins of the old political unity, a religious unity stands out, the foremost fact for centuries. Amid the disorders of an epoch of dire disaster, and later, notwithstanding all diversities of locality, social station and habits, stock and speech, the Church, drawing all men together into a world-wide community of faith and hope and life, gave the world for the first time that impressive lesson of a genuine unity.

The primitive unity, let us not forget, was a unity not of empire but of brotherhood. That is to say, it was a vital and human unity secured through living personalities. At the first it was a fellowship with the Apostles. Toward the end of the first century St. John writes a pastoral letter. Therein he employs usually the singular pronoun. "These things write I unto you." But in reference to the fellowship he uses the plural pronoun, "speaking," says Bishop Westcott, "in the name of the apostolic body of which he was the last surviving representative"; "that ye also may have fellowship with us." The Apostolate was thus the instrument and organ of fellowship, of brotherhood.

Into the long eventful story how that unity of "the brotherhood that is in the world"* came to be overlaid with imperial characteristics and otherwise changed, and in the course of time to be broken, I will not now enter. It is enough to say that to-day we are realizing more and more the import of the loss of the unity of the Church. The Abbé Loisy, in his book *The Gospel and the Church*, declares: "The main point at issue between Catholic theologians and those of the reformed communions may be stated in these simple terms: Is the gospel of Jesus in principle individualist or collectivist?"

That which Loisy calls the collectivist interpretation of the gospel has, I venture to assert, the future. Protestantism is to a large degree a spent force for this one reason, because it lacked the constructive principle of brotherhood. So far as it was negative, so far was it divisive; it is affirmations that unite. There was, moreover, the dominating impress of the mighty organizer of Protestantism, whose four hundredth anniversary will next month be celebrated. The spirit of Calvin, while it has somehow infused into civic societies a certain tonic of virility, has been attended by other influences which are not of the teaching of the Spirit of God. From Calvin's cardinal doctrine of divine sovereignty it followed that human beings were subjects. It is only in the divine fatherhood that we have the basis for human brotherhood. The Middle Age, with all its shadows, had presented an impressive spectacle of unity. Catholicism, even when the bonds of outward union had been drawn too tight, still had meant the synthesis of all life. With the new movement came, in some quarters perhaps inevitably, divisive and disintegrating tendencies.

To-day men's minds are turned to great unities of political and commercial, of social and of religious life. There is a desire for Christian unity such as recent centuries have not known. The only unity practicable must come through the principle of brotherhood; the conception of a family of brethren who by birth inherit a common life; a household, wherein men may differ, as they differ in earthly households, but are bound to be brothers by the family bond. This unity in diversity means that each now separated part of Christendom shall bring its own particular contribution to the rich life of the whole. The path of efforts thereto should be, in the words of the Lambeth Report, "not compromise for the sake of peace, but comprehension for the sake of truth."

Near the end of his recent book, Dr. Newman Smyth has spoken of a possibility of the assimilation of logical incompatibles in the collective life, the living, working unity of the Church. Now an instrument to the securing of such assimilation and such living, working unity may be found, as at first, in the Apostles, so to-day in the principle of chief pastors. It is a simple yet efficient bond securing a visible, vital, and organic unity which is able to tolerate wide differences and to exemplify a large diversity in essential oneness.

Much will depend on how the office of Bishop is conceived of. Our Lord declared: "One is Master, even Christ." Therefore in His Church no other holds a position that is magisterial. The chief there is chief minister. The authority of the Episcopate is essentially not magisterial but ministerial. The Bishop is chief pastor in the name of the great Shepherd and Bishop of souls. As the Good Shepherd goes after the single sheep astray and brings it back into the flock, so the chief pastor will seek any element of life likely to be lost in individualism and bring it back into the social unity. He will remember the spiritual isolation of many of the clergy and endeavor to be *pastor pastorum*. As in the laying on of hands he comes literally in touch with all, so he will seek to bring all together and, as Bishop Creighton once wrote in a letter, "try to make all sorts of things converge, so that the standard and efficiency of each is heightened." He is not to lord it but to lead. "One is Master and all ye are brethren." The Bishop's office is to mean not lordship over a heritage but leadership into fuller realization of brotherhood.

In these days of yearning after a larger unity, the Bishop may well summon his people and invite brethren of other names to common prayer and conference together, as has been done in the diocese I know most about. While there may be sacrifices of prejudice, there should be no compromise of principle. It is useless to ignore or minimize differences; but we may seek the spirit that shall overcome the differences in some comprehensive unity. "That ye love one another." It is love that shall, in God's time, make His people one. A man recently telling me of an eminent foreign statesman and of his power, said that the power lay in his evident love for men. There is to be the power of the Bishop. In the measure in which he is their brother will be his power to lead men into brotherhood.

Such Bishops, not lords but leaders, will be recognized as successors of the apostles. They will have accorded to them all the deference that is good for them and leadership as fast as they can exercise it. Leadership will be accorded in the name of brotherhood. Many are yearning for the spaces and the fulness of the Catholic Church; they are waiting and wanting to be led into its larger fellowship.

THE INDUSTRIAL WORLD.

Let us turn now from the ecclesiastical to the industrial world. Our brother's district of labor lies in a State where not long since there was strife amounting almost to war. With its injustice and lawlessness on one side and on the other it was, however, only a signal example of a general condition that is too familiar, with various ills and wrongs incident to the prevailing industrial system.

For these and kindred ills there are the advertised remedies and panaceas. It is not strange that many are turning to Socialism. So far as the Socialist scheme is limited to physical and material welfare, and confines its appeal to considerations of enlightened self-interest, there might be question whether it be not a subtle expression of individualism, a turning up of the reverse of the same medal with as selfish a stamp. On the other hand, I believe it fair to say that Socialism as an ideal attracts many earnest souls, that the movement as a whole is not characterized by a sordid selfishness, and that its leaders are disinterested and prompted by generous aspirations.

In fact the pendulum has swung far over from the individualism of the last century, and we are drawn, almost all of us, in a certain general direction. We are not satisfied with things as they are. We recognize in present conditions much that is at variance with primary precepts and principles of Christianity. Many of us believe that we are in a stage of transition and progress toward some better thing God has prepared for us. The questions would seem to touch the rate of progress and the final goal. Undoubtedly there will, and ought to, be a considerable enlargement of the functions of government. Some will think the wise and reasonable attitude is to welcome State action so far as it promises to help, and to oppose it so far as it seems likely to interfere with the free development of manhood or womanhood in the nation. Others will think that the present system of wealth distribution is so far incompatible with justice and right that it must be done away with and give place to

* I Peter 5, 9.

the collective ownership of productive property and administration of industry in a coöperative commonwealth. We are certainly moving. The question is how fast to go and how far, whether it is better to proceed by methods of evolution or revolution. How to answer is a matter for personal judgment and conscience.

The Church, however, if it follows the example of its Founder, will not identify itself with any political or semi-political scheme for reconstructing the fabric of society or with any counter-movement. It will concern itself with the faithful inculcation and application of principles. After all, the Christian ideal is not the socialized State but the Family. There would seem to be some ground for apprehension that the socialized State may threaten not only a healthful freedom of the individual but also the integrity of the Family. At all events, the Family is the true unit of society and furnishes the norm of social relations. To overcome and eradicate the evils of individualism, the remedy is to be found not so effectively in more of government as in more of brotherhood. What would the socialized State be without the principle of brotherhood? At present, ills are laid to competition. Competition is the natural and unrestrained expression of individual personal life. For those ills the antidote lies in the Christian expression of personal life through the brotherly relation for His sake who called men His brothers. There ought to be no possibility of mistake as to the attitude of a Church that has been teaching each of her children, along with his duty towards God, that his duty towards his neighbor "is to love him as myself, and to do to all men as I would they should do unto me." In her long, eventful history the Church has brought to bear upon the world, influences of emancipation and uplift, for example, on behalf of the slave, of woman, of the feudal serf. But it is the Church's mission not only to break yokes but also to bring men together and hold them together in their freedom.

For three hundred years, since the Reformation, the prevailing principle of the English-speaking world has been individualism. We have come to a time of crisis and transition. Political problems now include social factors. There are signs of a new social sensitiveness, and something that may be called a social conscience. There are social programmes taking on some of the characteristics of a religion. Now if it be true that Christianity is in principle not individualistic but collectivist, if Christianity, while not ignoring personality, yet has as its ideal, personality fulfilled in social relation, then, in a time like this of transition from individualistic ideals and principles, the Church of Christ has plainly before it a task in the world. It is no time to yield to that old, besetting temptation to hold aloof from contact with the world.

Certainly the Church is to refrain from seeking to allay the restlessness and fever of social discontent by administering anodynes that superinduce social lethargy. Its plain task is to heal, tone up, and invigorate the social system, to quicken and guide those social aspirations and that social conscience and make men know of a surety, by experience, that democracy means the wider opportunity and the larger obligation with respect to social service. For this task the Church has no mere maxims but, rather, positive dynamic force to move and quicken; for the Church ought to bring to the ferment of social discontent and strife the Spirit of Jesus Christ. Bringing His Spirit, the Church is bound to be, not only a school of brotherhood, but moreover a truly effective bond to bind men together. Regarding the social question the Church's lesson, message, and watchword is: "All ye are brethren."

A watchword of revolution has been: "Liberty, Equality, Fraternity." But in France an artificial equality which ignored personality made a hideous farce of fraternity, and of liberty a most tragic travesty. With less talk about equality and more fraternity, liberty to-day might be largely left to take care of itself. A half century ago Stuart Mill said: "Society has now fairly got the better of individuality." We have seen, however that it is still possible for individuals to get the better of society. We are learning the imperative need of that genuine fraternity, brotherhood between man and man and between class and class, brotherhood that finds in any advantages of man or class only enhanced opportunity of service to the common weal. Already there is something to begin with in the actual realization, among the masses of wage-earners, of a passionate fellow-feeling. Let a like fellow-feeling of humanity move, as I believe it is more and more moving, those at the top, to hear the cry of those beneath and look on their burdens, and we may hope for a growing passion of brotherhood that shall be mightier than hatred and strife and make for righteousness and peace and loving service.

To this brotherhood the Church cannot help bearing a certain witness, because its essential constitution transcends all distinctions of class, caste, race, or color. Its great sacraments are signs and seals of brotherhood, of birth into one household, of fellowship at one Father's table. This inevitable witness in ideal the Church is to make actual, positive, and inclusive. Toward the accomplishment of this task the Church ought to have an effective instrument in the episcopate. For the office means that single executive found everywhere so effective. The office gathers up the Church representatively in one person. Thus representing the Church, the office is fitted to be an organ of brotherhood. Failure of the office in this regard of brotherhood means betrayal of trust. To such failure is to be chiefly attributed dissent regarding the office. This has been largely not because Bishops claimed to be apostolic, but because they were *not* apostolic. The objection was not so much to the theory of the episcopate as to the practice of prelacy and its practical remoteness from the people.

Certainly this failure of the office means forfeiture of its real power. True leadership requires that a man shall not hold himself aloof from the crowd of men, but that he shall get near them and be somehow of them. The leader must be brother. The power of the episcopate is only weakened by isolation from men. As an institution it should be broad-based upon the people. The Catholic episcopate ought to be a democratic episcopate. Its sympathies should be popular. As chief minister, the Bishop may well be a kind of tribune of the people. So he was in ancient days. It thrills one to call up from the past that scene when Ambrose at Milan closed the church doors against the bloodstained Emperor. That was not the last time a Bishop has dared to confront arbitrary power. Let the Bishop to-day fear not to face wrong, to stand up for the people, or, if need be, to rebuke the madness of the people. Let his influence and effort go toward making the combinations both of labor and capital a beneficent enginery to advance the brotherhood of men. Let him be glad to exemplify the greatness of service, as arbiter between contending interests and peace-maker between clashing classes. Fine examples we have had of this in Westcott in Durham and Potter in New York. It is high service to country and to Church.

The design and destinies of democracy, who may adequately describe? But democracy must not turn from its ideals of humanity. A prime fact of human nature is the inevitableness of religion. The faith of the Son of Man, with all its superhuman sanctions, is the religion of humanity. Of this religion the Church is the organized expression. The Church is to be lined up on the right side in these great questions, on the side of God and humanity. The masses of the wage-earners have respect for Jesus Christ Himself. Still His name is potent. Still He draws all men unto Him. If men are alienated from the Church which was to do His work in the world, it must in some measure be the Church's fault. The Church is not always clear as to social injustice. The Church has not always been the Church of the poor. The Church has sometimes regarded not the wrongs of the poor, being blinded by the god of this world. The Church is not manifestly before men's eyes a spiritual republic, the commonwealth and brotherhood of man.

The Church needs democracy to keep it true to Christ. Democracy needs the Church to save it from becoming worldly, materialistic, selfish, and base. Let the Bishop, so far as in him lies, be a minister of reconciliation, an apostle of brotherhood. Then, with the Church more true to the design of its Founder, and with democracy consecrated to Him and by Him uplifted and inspired, we may hope, and in hope work, for the new earth wherein dwelleth righteousness, and peace, and joy.

My brother, inadequately have I expressed what I know to be the tenor of your own convictions and purposes. You follow one who left the inspiring example of a life freely spent and bravely laid down for Christ's sake and the gospel's. You will have your trials. Be steadfast in your faith, knowing that the same afflictions are accomplished in the brotherhood which is in the world. How much of sustaining help there is in this thought of brotherhood! There is the brotherhood of that one episcopate whereof part is held by each Bishop for the whole. There is the brotherhood of the holy Catholic Church: the Communion of Saints.

There is also the brotherhood of mankind for Christ's sake. In His Name claim your brotherhood with men. That claim finds for you to-day expression in the words: "Hold up the weak; heal the sick, bind up the broken, bring again the outcasts, seek the lost." Presently shall be given to you that solemn charge given by St. Paul. The apostle himself used there a striking word, meaning literally, *Stir up into flame* the gift of God. As that gift, by the imposition of hands, you by the breath of prayer shall fan into living flame, your heart shall burn within you in love to all for whom Christ died. It is a flame enkindled by the Holy Ghost and by fire. From the Holy Ghost comes that "fire of love."

And then there is He who is at once the Master of all the brethren and the Friend that sticketh closer than a brother. May He stand by you and put power into you; be always near you to guide, to comfort, and uphold!

GOOD WORKS.

A violet dwells in a shadowy dale.
Well nigh hidden from sight in the grass;
But it perfumes the zephyrs that traverse the vale,
And blesses the pilgrims who pass.

And many sad hearts are made happy again,
Many lowering lives receive light,
Many natures embittered their sweetness regain,
And many dark souls are made bright.

The violet lives out its life and it dies,
And its body's entombed in the grass;
But its soul, by the zephyrs upborne to the skies,
Still blesses the pilgrims who pass.

REV. E. H. J. ANDREWS.

DARWINISM: IN POLITICS AND IN RELIGION.

By Henry Jones Ford,
Professor of Politics, Princeton University.

III. What It Means.

FROM first to last Darwin wrote solely as a naturalist. He made no attempt whatever to develop the political or ethical implications of his theory. With characteristic modesty and candor he admitted that his imagination was purely scientific, and that other parts of his mental nature had become stunted in comparative development. He could not endure poetry, and he lost his taste for pictures and music. In his Autobiography he comments regretfully upon these privations, remarking:

"My mind seems to have become a kind of machine for grinding general laws out of large collections of facts, but why this should have caused the atrophy of that part of the brain alone on which the higher tastes depend, I cannot conceive. A man with a mind more highly organized or better constituted than mine, would not, I suppose, have thus suffered; and if I had to live my life again, I would have made it a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature."

This defect in poetic sensibility and this enfeebling of the emotional nature, which Darwin had the wisdom to recognize in his own case, have been frequently displayed in interpretations of Darwinism, and are probably accountable for some of the vagaries that pretend to find their warrant in his doctrine.

In his *Origin of Species,* beyond remarking that by the theory, "light would be thrown on the origin of man and his history," Darwin said nothing as to the bearing of his doctrine upon the nature and destiny of man. His own account of his purpose in writing the *Descent of Man* is as follows:

"Convinced that species were mutable productions, I could not avoid the belief that man must come under the same law. Accordingly I collected notes on the subject for my own satisfaction, and not for a long time with any intention of publishing."

As a matter of fact, the doctrine was applied to humanity by others, and various interpretations were made of its significance in that respect, before Darwin published his own views of the nature of the human species. The doctrine was early pressed into the service of socialism, much to Darwin's amusement; not that he criticised the assumptions made as unsound, but simply that it was not his way to reach conclusions by deduction from an abstract principle. His own work on the *Descent of Man* is as severely naturalistic in its attitude as if he were considering ants, or bees, or oxen, or kangaroos. In fact, the work is a mass of scientific details about all sorts of animals, illustrative of the operation of the factors of natural selection and sexual selection. He does, however, distinctly derive the physical, mental, and moral nature of man from potential capacity in the nature of the brute ancestry of the human species.

Taking the natural origin of man as the starting point, speculation has been busy upon inferences with respect to politics, morals, and religion. When it is asked what Darwinism means, there are numerous theorists ready to give positive answers. But the answers do not always agree, and some are irreconcilable, although they all claim to be logical inferences from Darwinism. At the outset, the collision of Darwinism with established modes of thought did not seem to be serious except in the theological field. Antagonism excited in that quarter by its refutation of the old doctrine of special creation tended to win favor for Darwinism among classes of people rejoicing in illuminism. It has been mentioned that the *Origin of Species* appeared in 1859. In that same year appeared Mill's *Essay on Liberty,* a brilliant example of the analytic method by which the social philosophy and the public policy of liberalism were deduced from the inherent rights of individual man. During the sixties and well into the seventies—a period in which scientific criticism was confirming the theory of natural selection, and expository lectures were making it a matter of common knowledge—the influence of Mill attained its height, and the intellectual ascendancy of liberalism then showed no signs of impairment. Herbert Spencer—whose philosophy of evolution, although conceived independently of Darwinism, was regarded as a philosophic exposition of its cosmic implications—made individual advantage the test of all institutional values. The goal toward which the advance of humanity was moving was declared to be the full realization of liberal principles; that is to say, the complete release of the individual from the authority of both Church and State. "With the transition from dogmatic theism to agnosticism," said Spencer, "all observances implying the thought of propitiation may be expected to lapse." If anything were left of the Church, it would become an agency of ethical culture. "The conduct of life, parts of which are already the subject-matters of sermons, may hereafter probably be taken as subject-matter throughout its entire range." In his *Principles of Sociology,* the parts of which appeared at intervals between 1874 and 1886, Spencer argued that the principle of the survival of the fittest had been the prime agency of social progress. But in order that a still higher type of humanity should be produced, war should cease and also all interference of government between man and man save to prevent violence. "The superior shall have the good of his superiority; and the inferior shall have the evil of his inferiority."

Spencer's writings were energetically pushed in the United States, so that a higher reputation was built up for him in this country than he has ever had in his own. In the magnanimous estimates of popular science, his philosophy was accepted as an authoritative interpretation of the political and ethical aspects of Darwinism. The Darwinian view of the descent of man was noisily celebrated as an emancipating influence, a herald of progress, and a source of enlightenment. Literature of this order was long a staple product for provincial consumption.

But there was another interpretation of Darwinism making itself heard in the market-place, that scouted both Spencer's liberalism in politics and his ethical culture substitute for religion. Darwinism was promptly appropriated as a fresh supply of ammunition for the socialist movement in Europe, that has gone on continuously, but with intermittent force, ever since the rights of property and the authority of government were brought into question by French philosophy, at the close of the eighteenth century. The concept of society as an organism, and the development of social structure through conflict and struggle, were grasped by Karl Marx long before Darwin's theory was propounded. It is explicitly stated in the *Communist Manifesto,* drafted by Marx, published in 1848. In 1859, the year in which the *Origin of Species* was published, Marx issued his *Contribution to the Critique of Political Economy,* in which he propounded his theory of economic determinism, later developed in his famous treatise on "Capital." Darwinism was accepted as a biological confirmation of the philosophical basis of socialism, and it has been vigorously exploited in that direction ever since. There is now a voluminous literature in every language of civilization expounding Darwinism in accord with socialism, and some treatises of this class show indubitable power of philosophic grasp. The active socialistic propaganda in the United States draws literary inspiration largely from translations of the works of German, French, and Italian socialists. Indeed the influence of the new ideas extends wherever the touch of civilization is felt. Darwinism is familiar to the *literati* of Japan and India. All over the world the social ferments are at work that Darwinian ideas are liable to produce.

While scorning Christian dogma, Spencer's attitude toward Christian ethics was sympathetic. While he rejected the root and the stalk, he admired the flower, and desired to preserve it. With a sounder appreciation of logical consequences, the socialists mock at Spencer's bourgeois prepossessions, and announce that one of their purposes is to eliminate the God idea, which (they aver) has had an economic origin and will disappear with the system that engendered it. They smile at Spencer's ethical culture survival of ecclesiasticism, as if any sort of reality could be extracted from religion, which Spencer traces to the illusions of primitive man. An able exponent of socialism curtly remarks: "No inclination can be seen in the proletariat of the great industries in Europe and America toward elaborating a new religion to replace Christianity, nor any desire to reform it."

The socialistic attack upon Spencer's individualism has been victorious. His unflinching advocacy of the *laissez faire* principle, that led him to condemn public education, government regulation of industry, and public charity supported by taxation, is now disavowed by his remaining adherents. And while on one hand his individualism is hooted at, on another it is flouted for its timid and superstitious deficiency. The philosophy of the late Friedrich Nietzche may be described as Spencerian individualism carried to the bitter end. Spencer demanded the abolition of war, to reduce the struggle for ex-

istence to a competition of wits, so that development should proceed on lines of intellectual superiority. But why should a man forego the use of any of his powers in the struggle? Should the slow-witted but strong man give way to the weak but subtle, when at any time he might end the contest by a knock-down argument? And as for this altruism upon which Spencer sets so much store, what ground is there for it in any thorough-going individualistic philosophy? Spencer does not account for altruism; he simply accepts it as a factor of human nature, qualifying the egoistic impulses. Nietzche proposes to account for it. He explains that it is a slave morality, introduced into the world by Christianity, for the protection of the weak, the ailing, and the unsuccessful. He derides the dreams of socialism. "People rave everywhere, even under the guise of science, about the coming conditions of society in which the 'exploiting character' will be absent; that sounds to me as if they proposed to invent a mode of life which should not exercise organic functions." He declares: "The man who has become free treads under foot the contemptible species of well-being dreamt of by shopkeepers, Christians, cows, women, Englishmen, and other democrats." When the prerogative of the strongest is again ruthlessly asserted, and the struggle for dominion is resumed in unsparing violence, then conditions will become really favorable to the improvement of the species, and eventually Superman will appear.

Neitzche seems deliberately to adopt a cryptic style to select his readers and give distinction to his message. But his philosophy, as dished up by G. Bernard Shaw, possesses a piquant flavor that seems to be the taste of a large circle of superior persons.

Here are three important interpretations of Darwinism that are mutually contradictory and exclusive. And there are others. We must proceed still further in our inquiry as to what Darwinism means.

BURIAL OF DR. WIGGINS AND SEWANEE COMMENCEMENT.

BENJAMIN LAWTON WIGGINS, M.A., LL.D., for sixteen years Vice Chancellor of the University of the South, died at his home in Sewanee, Tenn., Monday evening, June 14th, at 5 o'clock. The board of trustees of the university was in session at the time and was just taking action to giving him the much needed rest which it was hoped would prolong his life for many years. This action included the election of William Bonnell Hall, M.A., C.E., M.D., Vice Chancellor *pro tempore*.

Triumphing over his critical physical condition in a manner nothing less than heroic, Dr. Wiggins read his annual report before the board on Saturday, the 12th, and attended service on Sunday morning (Commencement Sunday) and heard Bishop Woodcock's stirring baccalaureate sermon. He was taken ill that night. His condition throughout the night and the following day was such as to cause grave apprehension, but when the news of his death was announced by the tolling of the bell, it was a surprise and a shock to all. Immediately all the social functions connected with the commencement week were suspended and Sewanee went into mourning.

On Wednesday morning at 7 o'clock the body was borne by the members of the A. T. O. Fraternity from Fulford Hall to St. Augustine's chapel, where it lay in state until the hour appointed for the burial, under guard of members of the fraternity and of cadets of the Sewanee Military Academy. Special trains throughout the day brought to Sewanee friends, delegations from educational institutions and from the Masonic fraternity all over the state. At 5 o'clock the burial service was said by the Bishop of Tennessee (Chancellor of the university), the Bishop of Atlanta reading the lesson, and the Bishop of Florida saying the prayers. The Bishops of Alabama, Mississippi, Southern Florida, South Carolina, Georgia, and Kentucky, and more than thirty clergymen were present in the procession. The members of the faculties were honorary pall-bearers. The active pall-bearers were unofficial friends of the university and of the Vice Chancellor, residents of Sewanee. The burial was in the lot in the Sewanee cemetery, containing the tomb of the Rt. Rev. Dr. Quintard, second Bishop of Tennessee and first Vice Chancellor of the university.

At the commencement of the Sewanee Military Academy on Wednesday addresses were made by Judge Lyman Chalkley and Bishop Gailor, and diplomas were awarded to nine cadets.

From the commencement programme of the university on Thursday, June 17th, the Latin Salutatory (which was to have been delivered by George Oscar Watts of Wisconsin), the baccalaureate address, and the valedictory (which was to have been delivered by Walter Lester Berry of Tennessee) were omitted, and the exercises were restricted to the conferring of the following degrees upon a class of twenty-three, the largest in the history of the university, namely:

Graduate in Divinity, 2; Bachelor of Civil Engineering, 4; Bachelor of Arts, 14; Bachelor of Laws, 1; Bachelor of Divinity, 1; Master of Arts, 1;

and the conferring of the degree of Doctor of Divinity (*in absentia*) upon the Rev. Walter C. Whitaker of St. John's Church, Knoxville, Tenn.

These brief commencement exercises were immediately followed by a memorial service, at which addresses were made by Bishop Gailor, Bishop Bratton, Bishop Guerry, and the Rev. Dr. DuBose, upon the life and character of the late Vice Chancellor.

A BROKEN CHAIN.

By MARIE J. BOIS.

YES, broken! Although through no fault of my own, the first link in that wondrous chain of weekly Eucharists is broken! It was with a very heavy heart that I heard the announcement of "no celebration" in a church which is soon to close for the summer, and, as there was no other to which I could go, there was nothing to do but to submit to the whim of a rector who preferred half an hour of sleep to the glorious privilege of celebrating the Holy Eucharist. Oh, the sadness of it! To the very depths of my being I was keenly disappointed, both for myself and for him; it seemed such an unnecessary loss.

What then? I could at least go early to church, and in the solemn stillness of God's sanctuary, ere the doors were opened wide, pray in great humility and with intense longing for the spiritual communion with my Lord and King. Kneeling at the altar, I could go over the whole of the beautiful and familiar service of the Church. Together with thousands and tens of thousands of an invisible host, as well as with countless worshippers kneeling at that very moment in different churches, I could, and I did, offer—as it seems with a clearer and deeper meaning of the world-wide Sacrifice than I ever knew before—the "sacrifice of praise and thanksgiving." And, as I rose from the altar, the heavy heart was light again; the trisagion was full of a more glorious beauty, because of the assurance that God is not tied to His sacraments, not dependent on His priests only, but can come and does come to the soul ardently longing for Him.

The visible chain is indeed broken, but who knows whether the new link of that spiritual communion may not be a precious stone in it, with its revelation of a spiritual communion together with the whole Church Militant, Expectant, and Triumphant? The familiar and precious promise may truly be quoted again: "The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord."

THAT SUFFERING developes character has been recognized by many eminent thinkers, says the Rev. T. A. P. Hackett, D.D., in the *Church of Ireland Gazette*. Shakespeare says, "Sweet are the uses of adversity"; another poet says, "The hours of pain have yielded good which prosperous days refused"; and another, "As gold is tried by fire, so must the heart be tried by pain." It develops mental activity. Darwin says, "If I had not been so great an invalid, I should not have done nearly so much work." Tennyson's greatest work, "In Memoriam," was the result of his intense grief for his friend, Arthur Hallam. Shakespeare, in his Sonnets, shows that he, the greatest of English writers, was a sufferer. Suffering quickens the intellect and draws out all our best and deepest thoughts. Suffering, too, draws out our noblest feelings. Pity, sympathy, and love are all deepened in us by the afflictions of life. With a deep insight into human nature Virgil makes the unhappy Dido say, "Not ignorant of misfortunes, I learn to commiserate the wretched." We only realize the miseries of others by going through the fires of suffering ourselves. Those who have never had severe sorrows are generally wanting in the power of feeling pity and sympathy for others who have been more unfortunate.

"SOME DAY certainly the fog shall rise, the clouds shall scatter, and in the perfect enlightenment of the other life the soul shall see its Lord, and be thankful for every darkest step that it took towards Him here."—*Phillips Brooks.*

Department of Social Welfare

Edited by Clinton Rogers Woodruff

THE CHICAGO REPORT.

THE report of the Committee on Social Service of the diocese of Chicago* is so stimulating and important that it should be given widespread publicity. It is important in itself and in the fact that it is the work of a committee distinguished and representative in its personnel; and by reason of its adoption by the convention, the formal utterance of the Church in one of its most important centers. In chief part this report will be printed in this department in the present and in next week's issues.

The general committee, of which the Rev. P. C. Wolcott, D.D., was chairman, was divided into five sub-committees: 1. The Relation of the Church to Labor; 2. Child Protection; 3. The Saloon and Associated Evils; 4. The Social Evil; 5. Public Health.

Each sub-committee conducted its own investigation and prepared its own report, which in turn were submitted to the entire committee for discussion, criticism, revision, and final ratification.

THE RELATION OF THE CHURCH TO LABOR.

The relation of the Church to wage earners is precisely what it is to other people.

The Church does not deal with men primarily according to their occupation or social condition, but as individuals or social groups having their own responsibilities and obligations to God and to their fellow men.

The Church is the visible expression of the Kingdom of God among men. It stands for the ideal of human brotherhood and social righteousness, an ideal based on the realization of God's Fatherhood and our membership in the mystical Body of His Son.

The ideal is a splendid one, but we have failed conspicuously to realize it. The kingdoms of this world are still far from being the kingdom of our Lord, and we note as one of the serious problems of our times the alienation of men everywhere from the Church.

The men need the Church and the Church needs the men.

In every social class the number of Church members and Church goers is small in proportion to the whole, and this is notably true in the ranks of labor.

Statistics bearing on these conditions are few and unreliable, but of the 2,426,000 members of labor organizations in the United States as reported to this committee, it is not likely that more than 15 per cent. are frequent or habitual attendants upon religious services, while the prevailing attitude on the part of organized labor toward organized Christianity is one of indifference if not of hostility.

THE INDIFFERENCE OF LABOR.

In order to arrive at an understanding of this situation, the committee has sought to learn from labor leaders and working men the reasons for this indifference. The many replies received may be summarized as follows:

The working man is indifferent to the Church and religious organizations because he claims that the Church takes no interest in his material welfare.

He is willing to admit that the Church tolerates his membership, but as a rule does not welcome himself or his family.

The Church is maintained by contributions from comparatively few, and these few are in large measure responsible for the cruel conditions existing in commercial and industrial life.

The sort of Christianity preached and practised in the Church to-day as it applies to working men is very different from that of the Church's Founder.

In so far as these causes explain the alienation of wage earners from the Church, they constitute a terrible indictment against modern Christianity. It cannot be denied that in recent years, notwithstanding the vast accumulation of wealth in the hands of a privileged few, there has been no corresponding gain to labor; and that our modern competitive industrial system results in conditions which are essentially un-Christian, and unjust to the men who produce the wealth in which they so unequally share; and that in every industrial community, poverty due to insufficient wages and uncertainty of employment is to a large extent responsible for the existing discontent, crime, immorality, and alienation from religion, and that the Church is to a large degree identified with the capitalistic class and that its influence is used to uphold the existing economic system.

The right of working men to organize for mutual benefit and protection can no more be called in question than the right of the men of any other class to organize for similar purposes. The attitude of the Church toward organized labor, like its attitude toward organized capital, depends upon circumstances. It may agree or it may disagree with either or both, according as one or the other keeps or fails to keep the Golden Rule of charity and fair dealing.

It is encouraging to note that there seems to be of late a movement toward a better and more sympathetic understanding between the representatives of organized Christianity and organized labor, a movement which is already bearing fruit and which we should strive by all means in our power to advance.

"The question of the Church and the working man," says a recent writer who has made this field his own, "is no longer a problem, but an opportunity."

It would be a strange calamity if the Church, whose Founder was a carpenter and whose Apostles were fishermen and laborers, were to be lacking in sympathy with working men and the common people, and if its forces were to be employed to maintain the unfair advantage of special privilege.

Special privilege, whether of wealth, education, or social position, always involves responsibility, and those who fail to use their treasures for the common good, use them to their own destruction.

SPECIFIC RECOMMENDATIONS.

We urge all Christians to study the existing social and economic problems in the light of the Gospel of Jesus Christ; to join in every movement for the advancement of the interests of labor, and in particular, such movements as seek to obtain fairer wages and shorter hours of labor.

Specifically, we strongly recommend that Church people unite in seeking to secure the Saturday half-holiday throughout the year for the employees of our Chicago retail stores.

CHILD PROTECTION.

No form of social work is more important than that among children. When it comes to matters of education and reform, many of our keenest thinkers believe it to be altogether the most important work.

It is the purpose of this committee in this report to confine itself to that phase of work among children which has to do with the development of moral character.

From the establishment of the Juvenile Court of Chicago, July 1, 1899, to December 1, 1907, 25,355 new cases have been filed, 3,266 of which were during the last year of this period. Of this number 1,128 delinquent boys and 379 delinquent girls made their first appearance in court.

Here is a veritable army of children who for their own sins or the sins and misfortunes of others have been brought before this court. More than 25,000 new cases in eight years, and still they come at the rate of more than 3,000 a year! When we remind ourselves that there are many more children whose condition is equally deplorable, but who have not fallen into the hands of the law, we begin to realize the extent of the evil with which we have to deal.

OUR SELF-COMPLACENCY DISTURBED.

In view of the enormous influx into Chicago of foreign immigrants who are alien to us in language, thought, and custom, we who sometimes pride ourselves upon the fact that we belong to the great Church of the English speaking race might consider that our responsibility for these conditions is not particularly direct; and yet the Juvenile Court records for 1906-1907 show that nearly 40 per cent of the delinquent children belong to the English speaking group of nationalities.

We realize, too, that a large percentage of these children fall under the care of our sister Church of Rome, which insists that work among her own people shall not be done by Protestants. It may therefore prove illuminating to those who feel that the problem is one that does not particularly concern us to learn that 35 per cent. of the boys and 47 per cent. of the girls claim to be Protestants.

Moreover, whether we acknowledge it with pride or sorrow, we are largely the Church of the educated and cultivated. We recognize our duty to help the unfortunate in the poor and crowded parts of the city, but perhaps we think that this problem is somewhat remote from our own respectable neighborhoods. Here again our self-complacency will be disturbed. Chief Probation Officer Thurston states in his latest report that there have been found in Evanston "some of the worst cases of delinquency and dependency that have ever come into the Juvenile Court," and further expresses it as his opinion that a similar condition exists in all the suburbs.

Some of the worst gangs in Chicago have been found in the heart of the fashionable residence neighborhoods, and it must be noted in this connection that large numbers of children who are guilty of exactly the same kinds of offenses as their poorer brothers and sisters, are kept out of court by the influence and position of their families and friends. Nevertheless, they constitute just as important and as serious a part of the problem as do the less fortunately circumstanced children of the poor.

The charges brought against the children under consideration were for incorrigibility, larceny, disorderly conduct, burglary, assault, malicious mischief, forgery, and immorality. It will be observed that many of the offenses here named are the result of misdirected energy and exuberant animal spirits lacking opportunity

* A summary of this important report was contained in the Chicago Letter of last week; but the editor of THE LIVING CHURCH quite agrees with the editor of this department in holding that the entire report should be brought to the attention of the Church.—EDITOR L. C.

for normal expression. Thus, the boy who raids the corner stand commits the offense less often to obtain the fruit than for the excitement of the game. A legitimate means of expressing these natural, normal impulses in many instances prevents the commission of the offense.

It has often been pointed out, and the Special Park Commission of Chicago in its report for 1908 specifically states, that juvenile crime diminished six per cent on the South Side in two years after the opening of recreation centers, and in four probation districts adjacent to the stock yards it decreased forty-four per cent, while for the whole city it increased eleven per cent.

CAUSES OF DELINQUENCY.

There remain to be considered the causes of delinquency, which are exactly those which are rooted in the moral nature. These are evils with which the Church undertakes to deal and in meeting which she should be peculiarly efficient. It may be of interest, therefore, to ponder some of the results of a general investigation of Juvenile Court cases undertaken last year by the School of Civics and Philanthropy under the Sage Foundation.

One of the questions asked of the father, the mother, the investigator, and the probation officer, in 666 cases of delinquents, of which 144 were girls, was the following: "What were the strongest influences in the improvement of the child's conduct?" and it brought the following answers regarding religious influences. In considering these answers we must remember that no account is made of indirect religious influences, which cannot be measured or tabulated; nevertheless when every allowance is made for ignorance and error, the replies are sufficiently startling:

MOTHER'S OPINION OF CAUSES OF IMPROVEMENT:	
Authority of priest	3
Church	4
	7
FATHER'S OPINION:	
Authority of priest	2
Interest in Church	1
Religious influence	1
	4
INVESTIGATOR'S OPINION:	
Church influence	3
PROBATION OFFICER'S OPINION:	
Religious instruction	1
Total	15
Counted Twice	1
Net Total	14

Giving the churches the benefit of all the opinions, only 14 cases of improvement in 666 cases were credited to them, or a trifle over 2 per cent.

In the minds of this Committee these figures indicate that the Church is confronted with a problem of the gravest sort, which she either ignores or is meeting in a most inadequate way. We submit that no work of social service can be more important than the care of the children, and that none falls more certainly within the scope of the Church's duty. If the figures quoted above mean nothing else, they mean at least this: that by impartial observers we are not credited with any effective efforts for the care and reformation of juvenile delinquents.

CONCRETE RECOMMENDATIONS.

We therefore make the following recommendations:

1. That the clergy and laity study this problem with care, especially with reference to their own neighborhoods.

2. That the clergy preach at least one sermon each year on the subject of juvenile dependency and delinquency.

3. That each parish carefully consider the question whether it is using its own buildings and resources efficiently for the moral training and wholesome recreation of the children of its neighborhood.

4. That our people identify themselves more earnestly with efforts looking to the larger use of recreational facilities offered by the city in playgrounds and parks and support movements for more and better play facilities.

5. That they coöperate with the work of the Juvenile Protective League of Chicago, particularly in adopting the block system of neighborhood supervision recommended by the League.

6. That a wiser attitude be adopted toward instruction on the danger of sexual vices and the use of alcholic beverages.

[*Report to be concluded next week.*]

THE END.

'Midst golden flashes deepening into crimson ray,
Now changing into many-colored purple, violet hues,
While silence deep is poured upon the ground,
So ends the day.

With many golden deeds, apart from petty strife,
And clad in robe with purple penance dyed,
Serene and quiet in the face of the unknown,
So end my life.

GEORGE HAZLEHURST.

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*Old Testament History, from Joshua to the Death of King Saul*

BY THE REV. ELMER E. LOFSTROM

THANKING GOD FOR NATIONAL BLESSINGS.

Catechism: VI. Summary. Text: Isaiah 26: 4.
Scripture: Deut. 8: 1-20.

THIS lesson is not directly connected with the other lessons of the semester, but is chosen as appropriate to Independence Day. It carries us back to the days of Moses. It is taken from the book of Deuteronomy, or "the repetition of the Law." This book is made up of the closing discourses of Moses, in which he calls to the mind of the people the laws and obligations which God had laid upon them, and in which he exhorts them to win a blessing by obedience and not a curse by disobedience. The address of which this passage is a part begins at chapter five. Moses had rehearsed the ten commandments. Of his hearers, only Caleb and Joshua had been over twenty years of age when they were delivered from Mount Sinai. He here proceeds to urge upon them the prime importance of obedience to God, and of recognizing *their absolute dependence upon God.*

The lesson opens with a reminder that the land which they were now to receive had been promised to their fathers. As their fathers had failed to receive it because of their lack of faith, so if they are to remain in enjoyment of the land, they must "observe to do all the commandments." The promise was conditioned upon that, as the wilderness journeys had proved.

He then adds an explanation of these wilderness days. Read verses 2-6. The wilderness years, he says, were designed to humble and to prove. The humbling was necessary, as the history had shown. Their fathers had been too self reliant and too distrustful of God. Further help from God depended upon their learning to obey Him. If they would not obey, God could not help.

Moses throws light upon the significance of the trials during the forty years. The failure of ordinary food, and the giving of the manna, had taught them their dependence upon God. It caused them to look beyond the gift to the Giver. God had provided the ordinary food before He had provided the manna, but the manna was so directly from Him that the most faithless could not but know it. Moses puts the lesson into words, and so makes it emphatic. He points out also that they were now in a position to see, taking a glance back over their history, that any troubles which had been sent had not been without a purpose. They were like the whippings which a father gives his boy—not to make the boy unhappy, but to make him good.

Verses 7-18 warn them not to forget in the days of their prosperity the great truth which had been so painfully learned in the time of tribulation. In the hour of sorrow and trouble, we feel our weakness and it is not so hard to rest back upon the strength of God. What Moses here fears is that the very richness of the gifts which God is about to bestow upon them in accordance with His promise will be their undoing by making them forget that it is God who gives them the power to get wealth. They faced that grave danger of the short-sighted, the failure to look beyond the secondary cause to the primary Giver of all.

Then last of all, in the two concluding verses Moses drives home the points already made by reminding them that if they are unfaithful to God they will be no better than the Canaanites whom they are being permitted to drive out. If they sink back to the level of the Canaanites they will forfeit all their claims upon God, and He will raise up others to drive them out in their turn. The most that God can do for them is to give them the chance of proving worthy. God wishes them to be faithful and worthy. But if they will not be so, He is not so tied down to them that He cannot raise up other peoples to whom He may offer the chances which they have rejected.

We have in the lesson, then, the main kernel of the philosophy of history. The promised land was as rich when the Canaanites possessed it as when it had been given to the chosen people. It was not the country but the people which determined its place. We as a nation are being given a great opportunity.

This so-called new world was one of the resources which in past ages God had been holding in reserve. The Hebrews as a chosen people failed sadly and came far short of what they might have been and what they might have done. God gave them many opportunities, and tried in many ways to train them to accept their opportunities. But their end was failure.

One after another the Christian nations of Europe have taken their place at the van of God's army of righteousness. England and America are now, it seems, in the position of opportunity and of responsibility. In America we have even greater opportunities than has England. The question which confronts us is a very practical one. We can take the words of Moses to ourselves.

It is well that Independence Day should sometimes come upon a Sunday that we may take time to think of its meaning and its message. A birthday is a day to celebrate, but it is also a time to give thanks to God for past blessings and to pray for help to face the problems of the future. It might be well for the teacher to say something of our own history. It surely shows the hand of God guiding and helping us as plainly as any history could. That means that we too are a chosen people. It means that God is giving us a chance. We are making a nation here—it is not made yet. The richness of our land and our material prosperity puts us in a position where the words of Moses might almost have been written for us.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE GREAT HANDICAP TO CHURCH EXTENSION.

To the Editor of The Living Church:

ON reading the editorial in THE LIVING CHURCH in the issue of May 1st relative to the misleading name of the Church, also the article in this last week's issue on the same subject, by J. C. Hales, the following incident was recalled:

A short time ago a mission of the Church was undertaken in an isolated spot, where religious services had never been held. The place was very carefully canvassed to find, if possible, one who had by baptism or otherwise been connected with the Church. At last a woman, a communicant of the English Church, was found, asked to attend the services, send her children to the Sunday school, and help in establishing the mission. She listened while the matter was being presented, then replied that she was very sorry, but she "could not attend the services, nor could she send her children to the Sunday school"; "'that she was an English Catholic,' and in her own country had never been allowed to go to Protestant chapels."

In spite of all explanations made to her regarding the position of the Church in this country, of its being a Catholic body and not a Protestant sect, she could not be induced to go to the services, and was lost to the work; the one baptized person in a community practically heathen. She had no historical knowledge, and read English as it is spelled. She said: "I have seen your Prayer Book, and on the title-page it plainly reads: 'For the Use of the Protestant Episcopal Church.'"

Any one doing missionary work in the Church finds it most difficult, if not impossible, to explain to persons with an average amount of missionary power, how it is that a Church claiming to be Catholic, with a priesthood and sacraments conforming to the other rites and ceremonies of the Church, can be called Protestant Episcopal. The writer has just been called upon to explain this matter to a person leaving the Congregational body for the Church. She said: "I am so disgusted with sectarianism, and in coming into the Church want to be sure that I am not going from one form of sectarianism to another. If the Church is Catholic, why is she called Protestant Episcopal?" Only a short time ago two men, agnostics, asked the same question. It makes the missionary work very difficult, and places the Church and those most loyal to her in a humiliating position, this trying to explain away the illogical, misleading name, Protestant Episcopal. M. E. H. CRANSTON.

Providence, R. I., June 11, 1909.

APPOINTIVE OR VESTRY SYSTEM?

To the Editor of The Living Church:

AFTER waiting a month to see what the answers and comments of and by the Rev. W. C. Hopkins would develop, I am of the opinion that he has adduced nothing likely to qualify materially my letter of May 8th, commenting upon the futility of the author of "Blue Monday Musings" dragging from the closet of its repose the skeleton of the episcopal mission of the clergy. Father Hopkins justly quotes several prominent Churchmen as being opposed to the vestry mission of clergy. These, himself, and I, as well, agree as to the necessary shortcomings of such a source of mission. And we all are so conversant with the subject as to be able to fortify our arguments with names and facts, which we charitably refrain from doing. Suffice it to say, that wealth and family influence have often obtruded men into vestries who by ignorance, prejudice, and desire to domineer have been conspicuously unfit for the position. Any man of experience could easily imagine all the kinds of trouble they create. On the other hand there are vestrymen who are gentlemen and Christians, many of whom desire only good for the Church and happiness for their rector. Manifestly these ought not to be criticised with those who are less unworthy.

Probably we all feel that vestries ought to continue to exist, but shorn of all power either to call or to molest a priest. Certainly some recognition of laymen must exist in the corporation's composition, and our efforts at Catholic recovery must not be allowed to contradict the truly American principle of No taxation without representation. Therefore we should find it the part of wisdom to modify, and not destroy, an existing institution, and let this institution continue to charge itself with the support of a rector, but not with his mission, which could be more wisely exercised by the diocesan Bishop. This is the proposition; and it is an unworkable one. Whether their personnel be good, bad, or indifferent, vestrymen are quite as human as other mortals, and will not, as a class, rise to the height of renouncing aught of their functions. They will not support a priest whom they may not also choose, and one of their functions is to call a rector. I am sure that it would be impossible to convince even a few of the most fair-minded of them that the call system is not calculated to afford the best results. To this system they have been educated in the most innocent manner. And if they have seen its results to be good, who could blame them for considering it the proper one? They might feel themselves conscientiously bound to preserve it, regarding as a mere fad the effort to shift the power of mission.

And about as easily could the rock of Gibraltar be moved from its place. Certainly the loyalty to their Church of many priests would not be the same after a disastrous effort to budge the giant from his tracks as it had been before, and for this one reason it were better not to agitate a fruitless subject.

Furthermore, it could at the worst be proved only that the mission of vestries is clumsy and somewhat ill-advised. Certainly as it exists it is not intrinsically evil, however disappointing. It is not without regulation, or in complete disregard to the diocesan Bishop. He may to some extent, in a negative manner, direct the choice of a vestry, by refusing to sanction the election of objectionable clergymen, though his direct nomination of any might be out of the question and improbable of success.

This subject, however, is one of probabilities, and one may take his stand on the side of his choice. My view of it is that the vestry system will never suffer itself to lose the right of calling a rector; and taking this position, I find that it behooves me to refrain from comparing the inadequacies of the present system with the excellencies which we would ascribe to an imaginary system (with ourselves, not with Roman Catholics and Methodists), and in general to reconcile and adjust myself to its workings, and thus win from it all that it can yield in the fellowship of good works. I doubt if a readjustment of the vestry system in the interests of a more direct episcopal mission of the clergy should be made what I called a plank in the platform of Catholic recovery at all, and especially "at this time" (!)—to use a ludicrously characteristic phrase.

As a fact, the vestry mission of the clergy occupies an impregnable position, requiring for its change internal influences, as all approaches from without, though their tone be most conciliatory, must be regarded as hostile, as having for their object an interference with itself. Opposite interests quickly develop themselves, and teaching clergy and resisting vestrymen find themselves parties to a quarrel. Therefore if such a change

should ever come, it could not be through what clergy tell the vestrymen they should renounce, but through the Holy Spirit moving men of their own accord to relinquish. Thus the fruit of the matter would have to come from the ripening of the Spirit-sown seed within the breasts of men alike worthy and unworthy; and as to whether this matter is so grave as to require such divine interposition after a century and a quarter's maintenance of the vestry system in its present functions, depends upon this function of mission, now in their hands, being in its character intrinsically evil; which many of us doubt.

Emmanuel Rectory, FREDERICK A. HEISLEY.
Corry, Pa., June 11, 1909.

To the Editor of The Living Church:

IN my last, I gave some quotations from distinguished Churchmen, Bishops, clergymen, and laymen who are no longer with us, showing their discontent with the vestry system. I now add opinions lately sent by living Bishops. When I wrote to them I failed to ask permission to use their names in publishing their views. I asked their opinion on the proposal to pay all clerical salaries through the diocesan fund of the various dioceses. This was to get their help in making our report on this subject for our Ohio convention as representative as possible. So here are, in brief, the replies:

1. "It strikes me that the principle is correct, and might introduce great improvements, if it could be peacefully and satisfactorily inaugurated, but I am not prepared to give a positive statement on the subject at present."

2. "I heartily approve of the plan, and hope it may be tried. Over thirty years ago I preached a sermon before a convocation, embodying the ideas in your report and more. Notwithstanding my varied experience with vestries (mostly good ones), I believe a vestry is not a properly constituted body for holding permanent Church property or engaging a rector or discharging him, or being solely responsible for his salary. The vestries are too oligarchical, and neither the congregation nor the minister has a fair share of power. Under that system a fair expression of the wishes of the congregation is almost impossible."

3. "I shall be interested in learning further from your committee, what has been the final shape of your report, and specially the action of the convention upon it, and if adopted in the diocese of Ohio, I shall watch its working. I shall be anxious to have adopted in this diocese whatever proves to be for the best interests of the clergy and of their effective administration."

4. "Your capital report is received. I think its substance might well be applied to our missionary districts advantageously."

5. "I would favor a general fund for the salaries of missionaries of dependent parishes, but I think self-supporting parishes should pay their own rectors and, so far as the canons permit, manage their finances."

6. "However desirable the proposed change might be (and in some views of it, I think very much can be said in its favor), yet I feel that it is too utopian to be anything more than of academic interest at present in our Church. It might be well enough to discuss it and enlighten the public mind upon it, and so, in this, as in many other things at first, I fear we are far from such a spiritual state as would be necessary to carry out this plan. To make it succeed would require an amount of consecration on the part of self-satisfied vestrymen and high-salaried clergymen (who care for nothing but their own parishes), not to be found among us."

7. "Philosophically and theoretically it is the very thing to do. Then it sets the minister free to solicit funds for this central treasury where he could not, as a gentleman, gather funds for his own support; and another advantage is, that it might be helpful in educating the people to give, by bequests and legacies, in endowments for this fund. And another advantage is, that it emphasizes the diocese as the Church unit. But I think that the scheme is open to great objections. First, by removing authority from local vestries you will diminish the interest of the laymen throughout the diocese. I shall watch with a great deal of interest, if you make the experiment in Ohio, to see whether you can avoid these objections as they seem to me."

8. "Your plan is ideal in the abstract, but not practical. For myself I am willing to let well enough alone. On the whole the present plan does fairly well."

Yours for the fuller return to true Catholicity,
W. C. HOPKINS.

CLERGY WANTED FOR WESTERN MISSOURI.

To the Editor of The Living Church:

I SHOULD like to assume that every one, and especially every clergyman and candidate for holy orders, who reads this letter, has read the Bishop of Kearney's wise and inspiring article on "The Missionary Work of the Church in the West," in the April *Spirit of Missions*. All that he says of "the Church and unoccupied towns" and of "the Church and the rural districts" is literally and fully true of religious and ecclesiastical conditions here in the extensive diocese of Kansas City, which embraces more than half the state of Missouri. We need men (and trained women, too), clergymen and lay-workers of the right sort who have a mind to work. The Church in this diocese is small and the opportunities large.

The "right sort" of men for our mid-western work is described by the Bishop in the terms, "men of energy, adaptability, and practical sense"—to which we may add, "none others need apply." But for men of an earnest spirit, men who have the missionary impulse and really want to do good service for Christ and His Church, especially young men, the kind who long to "do things," there is no better or more inviting field in the whole country than in western Missouri. Let them come hither and they will be welcomed heartily, supported, and firmly backed up by a determined Bishop and missionary board.

I am writing this letter at the request of the diocesan missionary board, and I may add that this board is planning to put into effect at the earliest practicable moment those two *desiderata* which the Bishop of Kearney mentions, namely, "guarantee them (the missionaries) comfortable salaries, and then give them a large district to cover." The last-named policy does not mean, however, it is scarcely necessary to say, that the missionary's ministrations are to be spread out so thin as to be necessarily ineffective. As to salaries, the board is not asking missionaries to come here and work on impossible or humiliating stipends, but it intends to fix salaries at comfortable figures that shall foster self-respect in the missionaries, and the board itself will see that these salaries are promptly and fully paid out of the common fund of the diocese, and not in driblets from one source and another. We need at this moment four or five good men for as many centers of aggressive work. Will they offer themselves? It is a missionary call, and we trust that it may so be heard and answered. Offers and inquiries may be addressed either to the Bishop of Kansas City, or to the Rev. J. D. Ritchey, the Rev. J. A. Schaad, or the undersigned.

St. Joseph, Mo., June 18, 1909. EDWARD HENRY ECKEL.

VIVISECTION.

To the Editor of The Living Church:

MY attention has been called to the letter of inquiry of the Rev. Frederick A. Heisley, concerning vivisection, which was published in your columns of May 29th. The attitude of scientific and medical men toward vivisection, its necessity for legitimate scientific and medical progress, its present methods, the injustice of the charges regarding present cruelty, the objections to specific anti-vivisection legislation, and the ethical aspect of the subject are well presented in a series of leaflets, which have been written by recognized authorities. These "pro-vivisection leaflets" may be obtained without charge by addressing the secretary of the Medical Society of the State of New York, 17 West Forty-third Street, New York City.

Columbia University, FREDERIC S. LEE,
New York City, June 12, 1909. *Professor of Physiology.*

AN OFFER.

To the Editor of The Living Church:

I HAVE Volumes I. to XLIX. of *The American Quarterly Church Review* bound, and the subsequent volumes unbound, which I will be pleased to present to the library of any diocese, or Church institution. Also a Lectern Bible that I will present to any needy congregation. Yours truly,

Indianapolis, Ind., June 21, 1909. WILLIS D. ENGLE.

IF ALL PARENTS could but realize that their boys are but miniature representative men and that the world is waiting for their proper development and progress, what valued assets these boys would become; how parents would strive to attain the very best ideal manhood for their boys and bring them to the highest standards. But, alas! the push of life outweighs duty and wipes out the memory of responsibility, and boys continue to grow into irresponsible, uncouth, and many of them into worthless men. The parents too often trust to outside influences and depend too much upon a misunderstood environment to bring out the fine instincts and best traits of their boys, when in reality what a boy attains in life is due principally to home influence and example. Undoubtedly there are some few exceptions, but this is the rule.—*Selected.*

Church Kalendar.

June 27—Third Sunday after Trinity.
" 29—Tuesday. St. Peter, Apostle.
July 4—Fourth Sunday after Trinity.
" 11—Fifth Sunday after Trinity.
" 18—Sixth Sunday after Trinity.
" 25—Seventh Sunday after Trinity. St. James, Apostle.

KALENDAR OF COMING EVENTS.

July 10—Church Summer Conf., Cambridge.

Personal Mention.

ALL communications for the Standing Committee of the diocese of Duluth should be sent to the Rev. JOHN R. ATWILL, secretary, 386 Fourth Avenue, St. Cloud, Minn.

THE Rev. FREDERICK T. ASHTON, curate at the Church of the Epiphany, New York, may be addressed at No. 146 East Thirty-sixth Street, New York City.

THE Rev. B. M. BRIGHAM of the Church of the Advent, Alice, Texas, and wife, will spend July and August at their home on Walpole Island, Canada. Address, Algonac, Mich.

THE Rev. ALFORD A. BUTLER, D.D., has removed to Redlands, Cal., and requests his mail to be addressed accordingly.

THE Rev. FLETCHER CLARK is in charge of the Church of the Epiphany, Royer's Ford, Pa.

THE Rev. ERNEST V. COLLINS, who has been rector of Trinity Church, Chambersburg, Pa., for a period of about ten years, has accepted a call to Brooklyn, L. I., and will enter upon his new work July 1st.

THE Rev. T. A. CHEATHAM, who has resigned St. Timothy's Church, Wilson, N. C., will be in charge of St. John's Church, Stamford, Conn., during July and August.

THE Rev. EDWARD ASHLEY GERHARD, who was ordained to the diaconate in Orange, N. J., his home city, a few weeks ago, began his duties as curate at St. James' Church, Cambridge, Mass., on June 20th.

THE Rev. STEPHEN H. GRANBERRY and family sailed for Naples on July 23d.

THE Rev. W. G. HAUPT, rector of St. Barnabas' Church, Third and Dauphin Streets, Philadelphia, has resigned that post and accepted the rectorship of St. John's Church, Havre de Grace, Md.

THE Rev. GEORGE B. KINKEAD, for several years in charge of St. Paul's Church, Beloit, Kan., has been appointed Canon-Precentor of Christ Cathedral, Salina, Kan., and will enter upon his duties September 1st. He will also act as chaplain to the Bishop.

THE Rev. VINCENT CORBETT LACEY will be in charge of Grace Church, Albany, N. Y., until the middle of September. Address, The Rectory, 498 Clinton Avenue, Albany, N. Y.

THE Rev. ROBERT LONG, who lately resigned a curacy at the Church of the Holy Apostles, Philadelphia, Pa., has accepted and entered upon the duties as rector of the Church of the Holy Trinity, Ocean City, N. J.

THE Rev. THEODORE D. MARTIN has resigned the rectorship of the Church of the Ascension, Auburn, R. I., the resignation to take effect July 1st. His address, however, till further notice, will continue to be Elmwood Station, Providence, R. I.

FROM June 26th until October 1st the address of the Rev. J. M. MCGRATH will be The Mount Pleasant, Bretton Woods, N. H.

THE Rev. J. DE WOLF PERRY, Jr., rector of St. Paul's Church, New Haven, Conn., has declined a call to become the rector of the Holy Apostles, Philadelphia.

THE Rev. CLAUDE N. A. POOLEY should be addressed at No. 80 Broadway, New Haven, Conn.

THE Rev. WILLIAM ROBERTS has accepted a call to St. Timothy's chapel, Philadelphia. Address, 1510 South Broad Street.

THE Rev. EDMUND T. SIMPSON has recently been appointed Canon of St. Andrew's Cathedral, Honolulu, Hawaii, in place of Canon Mackintosh, resigned.

THE Rev. EMORY S. TOWSON, rector of Zion Church, Palmyra, N. Y., has accepted the position of associate rector of the Church of the Covenant, Philadelphia, Pa.

THE Rev. THORNTON F. TURNER, who has served on the clerical staff of Calvary Church, New York, for the past seven years, has accepted the rectorship of St. Thomas' Church, Hartford, Conn., and commenced his new duties on the First Sunday after Trinity.

THE Rev. GILBERT R. UNDERHILL has resigned the rectorship of St. John's, Camden, N. J., and has accepted a curacy at St. Clement's, Philadelphia, beginning his new work October 1st.

THE Rev. and Mrs. GLENN W. WHITE of Westwood, N. J., will sail for Naples on the steamship *Tomaso di Savoia* on June 28th. Mail should be addressed to them in care of their attorney, Percival Wilds, 2 Rector Street, New York.

COMMUNICATIONS intended for the Standing Committee of the diocese of Chicago should be addressed to the Rev. P. C. WOLCOTT, secretary, Highland Park, Ill.

ORDINATIONS.

DEACONS.

OHIO.—On the Second Sunday after Trinity, at the Church of the Holy Spirit, Gambier, by the Bishop of the diocese, LINDUS CODY MARSH and JOHN L. OLDHAM. The Rev. Mr. Marsh will begin his ministry as clergyman in charge of St. James' Church, Wooster, Ohio, and the Rev. Mr. Oldham, who is a brother of the Rev. George A. Oldham, rector of St. Luke's Church, New York, will have charge of Trinity Church, Fostoria, Ohio. Both were given by Emmanuel parish, Cleveland, O., and were graduates this year of Bexley Hall, Gambier.

WASHINGTON.—On Wednesday morning, June 16th, in St. Thomas' Church, Washington, by the Bishop of the diocese, JOSEPH E. WILLIAMS of Newbury, N. C. The following clergy were present in the chancel and assisted the Bishop: Canon Austin, J. Henning Nelms, Mr. Quinn, assistant at Ascension Church, and Dr. Wallis of the Theological Seminary of Virginia, near Alexandria, where Mr. Williams received his theological training. Dr. Wallis presented the candidate and Canon Austin acted as server to the Bishop in the ordination itself and in the Celebration that followed. The rector of St. Thomas' Church preached the sermon. The senior class of the Seminary attended the service in a body out of respect to Mr. Williams as a fellow-member of their class. The offering was for the Domestic Missionary Society, which largely supports the work in Idaho under Bishop Funsten, under whom the new deacon will begin his ministry.

PRIESTS.

INDIANAPOLIS.—On Friday, June 11th, being the festival of St. Barnabas, the Rev. GEORGE PAULL TORRENCE SARGENT was advanced to the priesthood in St. David's Church, Indianapolis, by the Bishop of the diocese. The candidate was presented by his father and his uncle, the Rev. C. S. Sargent and the Rev. George P. Torrence, the former of whom was also the preacher. Other clergy taking part in the service were the Rev. Messrs. Lewis Brown, J. D. Stanley, George G. Burbanck, and William Burrows.

DEGREES CONFERRED.

LAWRENCE UNIVERSITY, Appleton, Wis.—LL.D., upon the Rt. Rev. C. C. GRAFTON, D.D., Bishop of Fond du Lac.

ST. STEPHEN'S COLLEGE.—D.D. upon the Rev. W. GEORGE W. ANTHONY and the Rev. WILLIAM C. RODGERS.

SYRACUSE UNIVERSITY.—Ph.D., upon the Rev. KARL SCHWARTZ, rector of the Church of Our Saviour, Syracuse, N. Y.

DIED.

BLISS.—In Jericho, Vt., on May 26, 1909, aged 90 years, Mrs. SALLY CLARISSA BLISS, widow of Samuel B. Bliss, late warden of Calvary Church, Jericho, for many years a devoted communicant of the Church, ever active in its welfare, whose house was a welcome home for the clergy, well known for charity and good works.

PARSONS.—Suddenly, June 16, 1909, LORRAINE DE FOREST, youngest daughter of the Rev. Edward Lamb PARSONS, rector of St. Mark's parish, Berkeley, Cal., and Bertha De Forest Brush Parsons, aged 2 months and 23 days.

STEVENS.—In Fanny Allen Hospital, Winooski, Vt., on May 28, 1909, aged 51 years, Mrs. JENNIE WAITE STEVENS, wife of David K. Stevens of Boston, Mass., and daughter of C. B. and E. L. Waite of Cambridge, Vt.

MEMORIALS.

WILLIAM COTTER MAYBURY.

WHEREAS, It has pleased God in His wise Providence to take from our midst our beloved friend and fellow-worker, WILLIAM COTTER MAYBURY; and

WHEREAS, We desire to acknowledge our appreciation of his many noble qualities both as friend and counsellor; and

WHEREAS, By virtue of his devotion to the cause of the Church in this diocese and to his parish, of which he was senior warden and to which he gave so largely of his means and abilities; and

WHEREAS, By his wise and able counsel he has done much to promote the success of the Church Club, of which he was a charter member and a member of its governing body; and

WHEREAS, We, the members of the Board of Governors, together with his many friends in his parish, the diocese, and the Church at large, desire to express our deep sorrow at his removal from our midst; therefore, be it

Resolved, That we, the Board of Governors, herein record our deep sense of loss; and be it further

Resolved, That a copy of these resolutions be sent to his family, the vestry of St. Peter's Church, the Church papers, and spread upon the records of the Church Club of the diocese of Michigan.

(Signed) JOHN B. HOWARTH,
C. M. ROEHM,
WILLIAM R. OBR,
Committee on Resolutions.

Detroit, May 7, 1909.

RETREATS.

SEWANEE, TENN.

A Retreat for clergy and candidates will be held, God willing, at St. Andrew's, Sewanee, Tenn., beginning Tuesday evening, July 6th, and closing Friday morning, July 9th, with Holy Communion. All clergy and candidates for orders welcome. No charge will be made, but offerings for expenses may be put in the alms chest. The rule of silence will obtain throughout. The conductor will be the Rev. Father Officer, O.H.C. Address: Rev. Fr. HUGHSON, *Father in Charge.*

HOLY CROSS, WEST PARK, N. Y.

There will be a Retreat for clergy at Holy Cross, West Park, N. Y., conducted by Father Hughson, O. H. C., beginning Monday evening, September 20th, and closing Friday morning, September 24th. There will be no charge and no collection for expenses. Offerings may be placed in the alms box. Further information will be furnished by the guest master at Holy Cross. It is important to make an early application in order to secure accommodation.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

HARVARD man, curate in well-known Catholic parish, experienced tutor and companion of young boys, desires non-resident tutoring, etc., July and August only, vicinity of New York City. Goes on with family tutoring next fall. Address: LAETUS, care LIVIN CHURCH, Milwaukee, Wis.

A DEACONESS with best references would like work during July, August, and September. Address: DEACONESS, care LIVING CHURCH, Milwaukee, Wis.

PRIEST will take Sunday duty in Boston or vicinity for four Sundays, beginning August 29th. Address: P., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, sound Churchman, energetic, successful, and experienced, desires parish with rectory. East preferred. Highest references. Address: B. D., LIVING CHURCH, Milwaukee, Wis.

PRIEST, 31 years of age, sound churchman, good reader, musical, four years' experience in a Western missionary district, will be free September 1st to accept curacy or to take up associate mission work. Will go anywhere in home or foreign fields. Address: ASSOCIATE, care LIVING CHURCH, Milwaukee, Wis.

A CLERGYMAN'S widow, devoted to girls, wishes work. Could travel as companion for child or grown person, or would care for linen or other work in institution. References and experience. Address: S. B., LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

PARISH MAGAZINE.—Try *Sign of the Cross*. Churchly; illustrated. Write ANCHOR PRESS, Waterville, Conn.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

CHURCH PLANS.—If about to build, send stamp for booklet of "Church Plans and Designs." MORRISON H. VAIL, A.I.A., Church Architect, Dixon, Ill. Give name of church.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. MCLEAN, Streator, Ill.

UNLEAVENED BREAD.

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COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

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COMMUNION WAFERS (round), ST. EDMUND'S GUILD, 883 Booth St., Milwaukee.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

CHOIR EXCHANGE.

ENGLISH Cathedral Organists are due to arrive in New York this month, and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER CO., 136 Fifth Avenue, New York.

CLERICAL REGISTRY.

PARISHES and missions secured for the clergy by writing THE CLERICAL REGISTRY, 136 Fifth Avenue, New York. Vacancies always. Circulars. Telephone 3449 Chelsea.

HEALTH AND SUMMER RESORTS.

RESTFUL family resort, "Eau Pleine," among the woods on the Chain-o'-Lakes at Waupaca, on Wisconsin Central. Excellent boating, bathing, and fishing. Reference to Bishop of Chicago, by his kind permission. Address: MRS. S. M. CARINGTON, Route 1, Waupaca, Wis.

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

ROOMS, CHICAGO.

DESIRABLE ROOMS in private family for visitors to Chicago; board optional. Near the lake and all car lines. Rates reasonable. Address: MISS BYRNE, 45 East 42d Place.

TRAVEL.

EUROPE. Free Tour for organizing party for 1910. Begin NOW. Profitable vacation employment. UNIVERSITY TOURS, Wilmington, Delaware.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
CERTIFIED PUBLIC ACCOUNTANT,
PITTSBURGH, PA.

MISCELLANEOUS.

DO YOU wish to farm in settled community near two trunk lines and several thrifty towns, containing some of the most fertile soil in Illinois, together with schools, mail, and telephone service and privileges of the Church? Farms may be purchased or rented. This is an effort to build up a rural parish and to perpetuate the influence of a good community. Correspondence invited. Address: THE BISHOP OF QUINCY.

APPEALS.

HANGINGS WANTED.

Has anyone a set of green hangings, not in use, which they would give us for our chapel? Rev. C. H. L. CHANDLER, superintendent, Armitage Orphanage, San Mateo, Calif.

STEREOPTICON AND ORGAN NEEDED.

A missionary in the Rocky Mountain country, where money is scarce, would like to be placed in communication with some generous Churchman relative to a Stereopticon and Folding Organ for missionary work. Address ROCKY MOUNTAIN MISSIONARY, care LIVING CHURCH, Milwaukee.

FOURTH OF JULY.

Offerings are asked for the completion of the Washington Memorial Chapel, Valley Forge. Send to Rev. W. HERBERT BURK, Norristown, Pa., for copies of *"Washington, the Churchman Catechism."*

COLUMBIA INSTITUTE, COLUMBIA, TENN.

No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment, it has held its own, and today it is a blessed witness to Christ and a power for good. We appeal to all the alumnae and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our chapel and the creation of an endowment fund, as a thank offering for seventy-five years of service.

(Signed)
THOMAS F. GAILOR, *Bishop of Tennessee.*
WALTER B. CAPERS, *President of the Institute.*

NOTICES.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 39 home Dioceses, in 18 domestic missionary Districts, and in 8 foreign missionary Districts.

$850,000 is needed to meet the appropriations this year.

Full particulars about the Church's Mission can be had from

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

THE AMERICAN CHURCH UNION.

Organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. A society of Bishops, Priests, Deacons, and Laymen. President, Mr. Clinton Rogers Woodruff; Vice-Presidents, Rt. Rev. C. S. Olmsted, D.D., and Rt. Rev. R. H. Weller, D.D.; Recording Secretary, Col. E. A. Stevens; Corresponding Secretary, Rev. Elliot White, 960 Broad Street, Newark, N. J.; Treasurer, Mr. Charles A. Grummon. Other members of the Council: Rev. Messrs. C. M. Hall, F. B. Reazor, D.D., and Arthur Lowndes, D.D., and Messrs. R. G. Hone, W. R. Howe, and Hon. J. H. Stiness. For particulars and application blanks, address the CORRESPONDING SECRETARY.

OLD NAME AND NEW NAME.

For the information of friends making wills, the trustees call attention to the fact that the old name and title, namely, "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen of the Protestant Episcopal Church of the United States of America," was CHANGED by processes of law completed March 18, 1908, and by the action of the General Convention, October, 1908, to the simple canonical name—GENERAL CLERGY RELIEF FUND. This is now the legal title.

Offerings and legacies can be designated as follows: For Current Pension and Relief; For Automatic Pension of the Clergy at 64; For the Permanent Fund; For Special Cases.

Rev. ALFRED J. P. MCCLURE, Assistant Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BOSTON:
Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:
Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:
Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

ELIZABETH, N. J.:
Franklin H. Spencer, 947B, Anna Street.

ROCHESTER:
Scranton, Wetmore & Co.

CHICAGO:
LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lohman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON:
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.
A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources. Rooms in private homes or hotels reserved for parties visiting or stopping over in Chicago.

Our Information Bureau would be pleased to be of service to you.

BOOKS RECEIVED.

F. M. BARTON & CO. Cleveland and New York

The Church Year Pulpit Library. The Sunday Called Sexagesima, The Sunday Called Quinquagesima, Ash Wednesday, First Sunday in Lent, Second Sunday in Lent. Twelve volumes. (I) *Advent Sundays;* (II) *Advent Courses—Christmastide;* (III) *Epiphany and First, Second, and Third Sundays After;* (IV) *Epiphany: Fourth, Fifth, and Sixth Sundays After—Septuagesima;* (V) *Sexagesima—Second Sunday in Lent;* (VI) *Lent: Third, Fourth, and Fifth Sundays—Passiontide;* (VII) *Easter Day and First Sunday After;* (VIII) *Easter: Second Sunday After—Ascension Day;* (IX) *Whitsunday—Trinity: First and Second Sundays After;* (X) *Trinity: Third to Ninth Sundays After;* (XI) *Trinity: Tenth to Thirteenth Sundays After;* (XII) *Trinity; Fourteenth to Twenty-fifth Sundays After—Holy Days.* Price, $20.00 per set.

E. P. DUTTON & CO. New York.

A History of Art. By Dr. G. Garrotti, Professor in the Royal Academy of Fine Arts in Milan, Lecturer in the University of Rome. Vol. II. (Part I.). Early Christian and Neo-Oriental Art. European Art North of the Alps. Translated by Beryl de Zoete. With 360 Illustrations. Price, $1.50 net.

An Historical Introduction to the Marprelate Tracts. A Chapter in the Evolution of Religious and Civil Liberty in England. By William Pierce. Price. $3.00 net.

The Life and Times of Master John Hus. By The Count Lützow, Hon. D.Litt. Oxon., Hon. Ph.D. Prag., author of *A History of Bohemian Literature, Prague,* etc. With Illustrations. Price, $4.00 net.

HENRY HOLT & CO. New York.

Man and the Bible. A Review of the Place of the Bible in Human History. By J. Allanson Picton, M.A. (Lond.), author of *New Theories and the Old Faith, The Mystery of Matter,* etc.

FROM THE AUTHOR.

Devocionario. Para el uso de los Miembros de la Aglesia Catolica Mexicana p los Fieles de otras tierras. Por Lefferd M. A. Haughwout, M.A., Dresbitero (Dean of St. Andrew's Seminary) Ciudad de Mexico. 1909.

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THE CHURCH AT WORK

DEATH OF REV. WILLIAM H. FALKNER.

IN A PORTION of last week's edition was briefly chronicled the sad intelligence of the death at Naples, Italy, of the Rev. William Howard Falkner, rector of St. Paul's Church, Boston. He had sailed with his wife and two children for Europe by reason of ill health, but no one supposed that his life was threatened. His death was due to heart failure. The party was accompanied also by the Rev. James E. Freeman of Yonkers, N. Y., and Mrs. Freeman. News of Mr. Falkner's illness had reached Boston the night before his death by a cablegram to his assistant at St. Paul's, the Rev. Frank P. Johnson, and on the forenoon of the next day came the news of his death.

Mr. Falkner was the son of the Rev. John B. Falkner, D.D., *rector emeritus* of Christ Church Germantown, Philadelphia, and a nephew of the Rev. Bishop Falkner of Bay Ridge, N. J. His grandfather was the late Rev. Clement M. Butler, one time chaplain of the United States Senate, and professor of Systematic Theology at the Philadelphia Divinity School.

Mr. Falkner was born September 17, 1862, at Belleville, N. J. He was a graduate of the Law School of the University of Pennsylvania, and practised law for two years in Philadelphia and in Pittsburgh before entering upon his studies for the ministry. He secured his theological training at Cambridge Theological Seminary, was ordained deacon in his father's church at Germantown by Bishop Whitaker in 1893, and advanced to the priesthood by Bishop Lawrence in 1895. Mr. Falkner's first charge was at Maxom, Pa. He left there to become rector of St. Philip's Church, Philadelphia, where he remained for five years. From 1900 to 1905 he was rector of St. Peter's Church, Baltimore, and was a member of the Standing Committee of the diocese of Maryland. Later he was made Archdeacon of Baltimore. In 1905 he went to St. Paul's Church, Louisville, Ky., and two years later accepted a call to St. Paul's, Boston, of which he was rector at the time of his death. During his min-

REV. WM. HOWARD FALKNER.

istry in Baltimore the parish paid off a debt of $25,000, and in his two years in Louisville his parish similarly paid a debt of $20,000. At this time he was a member of the Standing Committee of the diocese of Kentucky and a deputy from that diocese to the General Convention of 1907.

Mr. Falkner married in 1894 a daughter of the late Henry W. Spalding, D.D., and niece of Dean Spalding of Milwaukee and Alabama. Mrs. Falkner, with two children, survive him.

Mr. Falkner was an impressive speaker and one of the most brilliant scholars in the ministry, and was greatly beloved as a pastor. He left no church without leaving a rich blessing upon his labors.

Nowhere did the news of Mr. Falkner's death bring more sadness than to the workers of the Sailors' Haven in Boston. As soon as the news was received the flag was hoisted at half-mast and was kept so for a week out of respect to him, who was well known as a friend of the sailors.

"It is less than two years," said Stanton H. King, the superintendent, "since the Sailors' Haven welcomed Mr. Falkner on its concert platform. He came over on a Monday evening with his people to give a concert. At the close of the entertainment he grasped my hand and thanked me for giving him the privilege of serving the seamen, and begged to be allowed to come again. He asked that he be permitted to speak to them at one of our Sunday evening services, which are held in the chapel of the Haven. I told him that some Sunday nights we had a very small audience, perhaps not more than twenty seamen, because the stormy weather delayed the ships. 'Oh, King,' he said, 'I don't mind the size of the audience. I want to come over if there is only one man, for I love the sailors.' He did indeed love the sailors. It has been my privilege to be in his company on several occasions. We have visited the ships together, and as brother to brother he has clasped the hands of the sailors in the forecastles. Whenever I called at St. Paul's to see him about some destitute sailor and asked his help and advice, there was that genial, whole-souled heartiness in his readiness to respond.

"Every year on the Sunday after Easter we hold a memorial service at St. John's Church, Charlestown, for the sailors lost at sea during the year. This year, just before Easter, I asked Mr. Falkner to preach the sermon for us. He thanked me for asking him. 'Yes, King, it will be a pleasure for me to do so.' He had a severe cold all week, but fought it off, and though weak and tired from his arduous Lenten duties, he came and told the message of love to the sailors dear to his heart. I can now see him, this man of God, robed in his vestments, his big heart full of love, proclaiming God as our Father.

"I cherish and hold dear the few last moments I was with him on the deck of the steamer *Romanic*, just before he sailed for Italy. His dear wife and two small children were by his side. The gong was sounding the alarm warning us to leave the ship. I shook his hand, and his last words were, 'Good-bye, King. I'll see you when I return in the fall, and then we'll plan a big winter's work for the sailors.'"

FESTIVAL AT ST. ALBAN'S, SUSSEX, WIS.

THE CELEBRATION of the patronal festival of St. Alban's Church, Sussex, Wis., one of the oldest and most historic parishes of the diocese of Milwaukee, was made the occasion of a home-coming and reunion, arranged by the rector, the Rev. F. C. Roberts. There were two celebrations of the Holy Eucharist in the morning and a very large number of communions were made, over 100 partaking at the late celebration. The Ven. E. P. Wright, D.D., preached the sermon and the Rev. A. W. Bell of South Milwaukee assisted the celebrant. After luncheon, at which over 300 people sat down, the rector gave an address of welcome, and a concert was given by a Milwaukee brass band. A feature was the presentation of a flag which came from Sussex, England, the gift of Mrs. Caroline Wild. The flag is of dark blue material, and bears the arms of the county of Sussex, after which the hamlet of Sussex is named. A splendid entertainment in the evening, with an address by the rector, brought the home-coming to a close. A number of memorials were presented to the church on the occasion, including a new organ.

ST. ALBAN'S CHURCH AND CHURCHYARD, SUSSEX, WIS.

St. Alban's parish was organized by the late Bishop Kemper on October 2, 1842, and in October, 1892, the golden anniversary was observed, at which time twenty-five of those who attended the first service were present. When the church was first organized the services were for a time held in "Uncle Jimmy" Weaver's barn, and old parishioners recall how, on one occasion, the service was suddenly interrupted by the members of the choir, who were stationed in the hay loft, being precipitated into the midst of the congregation. The complete list of rectors is as follows: The Rev. James L. Breck, D.D., 1842-1847; the Rev. W. C. Armstrong, 1847-1854; the Rev. H. C. Shaw, 1854-1858; the Rev. J. B. Hodges, 1858-1861; the Rev. W. M. Reilly, 1861-1863; the Rev. G. M. James, 1863-1865; the Rev. John Bennett, 1866-1874; the Ven. E. P. Wright, D.D., 1874-1880; the Rev. George Whitney, 1880-1883; the Rev. S. S. Burleson, 1883-1891; the Rev. Luke P. Holmes, 1891-1902; the Rev. Arthur Westcott, 1903-1905. The Rev. Frederick C. Roberts, the present rector, took charge in July, 1905. St. Alban's Church is surrounded by a typical English churchyard, in which sleep many of the founders of the hamlet who came over from England.

DEATH OF WILLIAM C. MAYBURY.

THROUGH INADVERTENCE the death of William C. Maybury, four times mayor of Detroit, twice representative in Congress from the Detroit district of the state of Michigan, and a leading Churchman of that diocese, was not promptly reported in THE LIVING CHURCH. His death occurred on May 7th. For more than twenty-five years Mr. Maybury had been a vestryman or warden of St. Peter's Church, Detroit, and had taken an active part in Church affairs in the city and diocese, and especially in the Church Club. On Easter Day, being ill, he attended services at his parish church against the advice of his physician, declaring that he had not missed an Easter service for forty years and did not intend to. His last public act was to preside at a vestry meeting, which elected him deputy to the diocesan Council. His father was one of the founders and first warden of St. Peter's Church, and the son succeeded the father on the death of the latter. Mr. Maybury was also director of the Brotherhood and president of the Men's Club of his parish, a member of the governing board of the Church Club, and for many years was superintendent of the Sunday school.

MIDDLE WEST CONFERENCE OF THE C. B. S.

A CONFERENCE for the Middle West of the Confraternity of the Blessed Sacrament was held on Thursday, June 17th, at All Saints' Cathedral, Milwaukee. At 11 o'clock there was a solemn celebration of the Holy Eucharist, at which the Very Rev. Selden P. Delany, Dean of the Cathedral, was celebrant, the Rev. Dr. C. B. B. Wright deacon, and the Rev. Samuel W. Day of West Allis, Wis., sub-deacon. The sermon was preached by the Bishop of Milwaukee, who took for his text Rev. 21: 3, "Behold, the tabernacle of God is with men," etc., with special application to God's presence in His Mystical Body, the Church, and in the Blessed Sacrament of the Altar. "Our Lord promised not only to send the Comforter, but also to be present in the Blessed Sacrament, tabernacled with us, to give us His own divine strength and power, to be with us and work in us. When our Lord comes to us in the Holy Eucharist He comes with a special presence, both bodily and in His Divinity." He reviewed the different beliefs, heresies, and speculations as to the mode of our Lord's presence in the Sacrament, stating that although there is a special presence in the tabernacle, yet God is none the less in heaven and in all the world.

After an adjournment had been taken for luncheon, which was served by the Woman's Guild of the Cathedral, the business session was held in the guild hall, being presided over by Bishop Webb. Bishop Weller of Fond du Lac read the speech prepared by Bishop Grafton, the Superior General of the Confraternity, who was unable to be present. The theme was "The Love of Jesus." "Love and mercy are the attributes of our Lord; His marvellous condescension kindles our devotion. Blessed are they who are united with Him in the sacrament of the Eucharist. It is in the revelation of our Lord in the Eucharist that the strength of the Catholic movement consists." Emphasis was made of the necessity of arousing love to our Lord in the Blessed Sacrament, and of using all the influence possible to spread the celebration of the Holy Communion as the chief act of Sunday worship. At the conclusion of the paper resolutions were adopted congratulating Bishop Grafton on the fiftieth anniversary of his ordination to the priesthood.

The Rev. E. A. Larrabee, D.D., dean-elect of Nashotah House, followed with an able extemporaneous address on the "Advantages of the Daily Mass for Priest and People." There are three ways in which we ought to be affected in growth in spiritual life: mind, heart, and will should be touched. The Blessed Sacrament is the epitome of our religion; in it we have the whole embodiment of our faith. The necessity of a daily sacrifice was emphasized, especially for priests in the West; our chief dangers were overconfidence and despair. The daily Eucharist is our safeguard; it keeps us in mind of in whose Presence we are; it supplies the comfort and cheerfulness which come from the sense of our Lord's presence. Its necessity was especially great for priests, owing to the many temptations to which they are subject. The Blessed Sacrament helps the will. If we have but the religion of a book, and not of an ever-present Christ, we shall be restless and unsatisfied. Reference was made to a recent editorial in a Chicago daily paper [reproduced in the Chicago letter in THE LIVING CHURCH of June 19th] attributing the activity of Churchmen in social reform and amelioration to the corporate or ritualistic form of worship. The speaker stated that the reason is the worship of Christ; having mystical communion with Him. The daily Eucharist is important for priest and layman, for one reason because one can go listlessly through Morning Prayer, but the Holy Sacrifice puts you on your knees and interests both the mind and heart. Another value of the Eucharist is as a discipline to the priest. In this day, when so many plans are afoot for bringing Christian people together, let us think what might happen if the majority of the communicants of the American Church assisted every day in the Holy Sacrifice, and every priest offered it. The Mass is the only thing that will ever show that we belong to the holy Catholic Church; and would unite us and make us successful in the spread of Christ's kingdom.

The Rev. G. Craig Stewart of Evanston, Ill., made a most interesting talk on the subject of "Intercessory Prayer in Connection with the Holy Eucharist." The center of orthodox Protestant bodies, he said, is the Incarnation; the center of Catholic orthodoxy is the doctrine of the real, objective Presence of Christ in the Eucharist. The touchstone of Catholic dogma is the Real Presence. The Holy Eucharist is the great intercessory act. From the beginning of the Christian Church there was continuity of intercession. The Jew offered only for the living, the Christian for the living and the dead.

The Rev. E. B. Taylor of Bayonne, N. J., secretary-general of the Confraternity, who

happened to be in the West, was present and spoke on "The Uses that May be Made of the Confraternity." He told of the particular mission of the C. B. S.: the necessity of its members living up to their obligations. Only the minimum of our duties, he said, is stated in the Prayer Book. The necessity of frequent use of the sacraments was urged; often when opportunities are offered they are not appreciated. The C. B. S. can raise the tone and discipline of the whole army. The Catholic revival is at stake: the whole battle is being waged around the altars of the Church, and the C. B. S. should be in the forefront. Statistics of the organization were then read, showing the grants made and the work done by the Confraternity during the year.

Bishop Weller, in reply to a slightly pessimistic view of the outlook taken by Father Taylor, gave a retrospective glance into conditions twenty-five years ago and at present, and told of the wonderful growth in Churchmanship and Catholic practice during that period. He gave some delightful reminiscences of happenings in the Middle West some years ago, and his whole speech was of a most encouraging and happy nature.

After the adoption of a resolution of thanks to Dean Delany and the Woman's Guild of the Cathedral for their hospitality, etc., the meeting was brought to a close with benediction by the Bishop of Milwaukee.

TWO HOLIDAYS IN THIRTY-SIX YEARS.

DURING the absence of Canon Phillips, rector of Hawkesbury, diocese of Ottawa, Canada, for a two months' summer vacation, his place will be taken by the Rev. Canon Jarvis. In the thirty-six years of his incumbency Canon Phillips has had only two holidays, three months at one time and one at another. He was presented with a purse of gold before his departure.

ANNUAL FESTIVAL OF THE GUILD OF ALL SOULS.

THE ANNUAL festival and meeting of the Guild of All Souls was held in St. Luke's Church, Evanston, Ill., on June 15th, beginning with a choral Eucharist at 10:30 A. M. The rector of the parish and member of the Council of the Guild, the Rev. George Craig Stewart, was the celebrant, assisted by the Rev. J. E. Craig and the Rev. C. E. Taylor. The Very Rev. S. P. Delany, Dean of All Saints' Cathedral, Milwaukee, preached the sermon.

The annual meeting was held immediately afterwards, at which the reports for the year were read. Grants of vestments were made during the past year to seven poor parishes and missions, so that requiems may be celebrated in those places. A new branch has been established in the parish of St. Matthias, Los Angeles, Cal., making the number of branches twenty-seven. The total living membership is 1,214, and the total departed 248. The Rev. E. A. Larrabee, D.D., Dean-elect of Nashotah House, was reëlected president and superior; the Very Rev. S. P. Delany of Milwaukee, Wis., warden, and Mr. T. E. Smith of Akron, O., general secretary and treasurer. The Council of last year was reëlected.

WEST TEXAS SUNDAY SCHOOL COMMISSION.

THE DIOCESAN Sunday School Commission created by the recent annual Council of the diocese of West Texas, was organized for its first year's work on June 14th by the election of the Rev. Albert Massey of Boerne as chairman, the Rev. John Ridout of San Marcos as corresponding secretary, and Mr. E. G. Hicks of Victoria as treasurer. The other members of the commission are Messrs. C. S. Brodbent and S. G. Tayloe and Dr. Edward Galbraith. The first meeting resulted in an earnest agreement to organize and pursue the work actively, systematically, and hopefully. The purpose is to place West Texas as rapidly as practicable in line with the forward movement in Sunday school work now dominating the Church generally, and immediately to secure and compile data as to the present condition of our schools in this diocese. The Commission is fortunate in having the coöperation of the Rev. John Ridout, an experienced Sunday school worker, who has lately come from St. Andrew's, Richmond, Va.

Features of the new canon of the diocese under which the Sunday School Commission is working are provision for the election of twice as many lay communicants (either men or women) as clergymen to constitute its membership; authorization to visit officially all the Sunday schools of the diocese, and the power to levy an annual assessment against the parishes and missions (on the basis of their Sunday school enrolment) to meet the expenses of the commission.

TORONTO VICE-PROVOST.

THE NEWLY chosen vice-provost of Trinity College, Toronto, is the Rev. John Plummer Derwent Llwyd, D.D., now rector of St.

REV. J. P. D. LLWYD, D.D.

Mark's Church, Seattle, Wash. Dr. Llwyd was graduated at the Montreal Diocesan College and at Trinity College, Toronto, and was ordained deacon in 1884 by Bishop Welles of Milwaukee and priest a year later by Bishop Knickerbacker of Indiana. His early work was in Milwaukee and in Indiana, after which, from 1887 to 1889, he was rector of St. Paul's Church, Riverside, Ill.; from 1889 to 1897 rector of the Church of the Good Shepherd, Omaha, Neb.; and from the latter date rector of his present parish in Seattle. He is at the present time an examining chaplain in the missionary district of Olympia, and has been delegate to General Convention from that district. Dr. Llwyd has for many years been an enthusiastic worker in the Brotherhood of St. Andrew and a speaker at several of its national conventions. His wife was Miss Emilie Thomas of Milwaukee. Dr. Llwyd enters upon his new work in Toronto about October 1st.

RECENT PAROCHIAL IMPROVEMENTS.

UNDER the leadership of the Rev. Kenneth Ripley Forbes, St. Stephen's Church at Fall River, Mass., is making splendid progress and it will not be long before the edifice will be finished according to the original plans. For thirteen years the roofed-over basement has served as the place of worship. The present structure is 85 feet long and 50 feet wide. No change will be made in the width, but the building will be carried thirty feet farther to the east, and in this extension will be located the chancel, which will practically occupy the full thirty feet. At the south side of the chancel there will be a small chapel in the nature of an alcove, which will seat twenty-four persons. The chancel will be large enough to have stalls for thirty choristers. There will be a Gothic arrangement of the side aisles. Active work on the building will be begun in a few weeks so that the edifice will be ready for occupancy by Christmas. The building when completed will cost in the neighborhood of $25,000. Eventually it is hoped to add a tower to the west side of the structure.

THE DIOCESE of Western Michigan is rejoicing over the assurance of a new residence for Bishop McCormick and family, to be ready by December of this year. For some weeks a committee of ladies of Grand Rapids have been soliciting pledges for this needed residence, and full success has crowned their efforts. Twenty thousand dollars and upwards has been subscribed, and the sub-committee appointed by the Standing Committee of the diocese has authorized the drawing up of plans and will push the work to rapid completion by early winter. A fine lot has been donated in one of the best residence portions of the see city, in addition to the subscriptions, and this will secure a convenient and thoroughly modern home for the Bishop of the diocese. It is planned to sell the old episcopal residence and use a portion of its value at least for furnishings for the new one.

ON SATURDAY, June 12th, the cornerstone of a parish house for St. Paul's Church, Bound Brook, N. J. (the Rev. A. S. Phelps, rector), was formally laid by Bishop Scarborough. The building will be of one story, 32x65 feet, and will contain an auditorium seating 300 people with platform, rooms for meetings of Church organizations, kitchen, etc. The structure will be built of concrete blocks several feet from the ground and shingled above. It is built upon a large lot given to church some years ago by Miss Catherine Jeannette Allen.

SERVICES have been conducted for about eighteen months by the Rev. F. S. White at Wetmore, Kan., a town of less than a thousand inhabitants. Among the results are a pretty brick church, costing $3,300, which Bishop Millspaugh consecrated on Sunday, June 13th, Archdeacon Hobbs preaching the sermon. The mother and aunt of Miss Jennie Scott furnished one-half the cost as a memorial, and the little flock, with the aid of a number of the citizens, provided the rest. The frescoing was the work of a young artist, the church being decorated with ecclesiastical monograms. The whole edifice is a marvel of accommodation and beauty for the money expended.

A NEW parish hall in King George's parish, Prince George county, Md., near Washington, D. C., was formally opened Wednesday night, June 16th. The hall was begun on April 1st. The work done on it, therefore, has been unusually rapid, to the satisfaction of the rector, the Rev. Frederick C. F. Shears. The proceedings began with a few words by the rector of the parish, followed by addresses by Judge Claggett of Upper Marlboro', and the Rev. Dr. C. Ernest Smith of Washington. There must at least have been four or five hundred people in the hall, which is quite a large one, being 80x30 feet in size. A confirmation class of fifty-two was presented in this parish on June 8th.

WORK HAS been commenced on a new church at Oberlin, diocese of Salina, the gift of H. A. Smith of that place. The lay reader in charge is Orville Bradley Towne, editor of the Oberlin *Times*, a Harvard M.A, who was formerly a Congregational minister, and who was confirmed by Bishop Griswold on May 16th.

THE VESTRY of St. Stephen's parish, Port-

land, Me (the Rev. Henry F. Kloman, rector), has purchased and repaired No. 18 Cushman Street in that city for a rectory. It is a very commodious and comfortable building, and the rector and his family have already taken possession of it.

THE CONTRACT for building St. Stephen's Church, Twenty-sixth and Williams Streets, Denver, Colo., has been let. The church will be 60x125 feet, of brick and stone, and will cost $16,000. The Rev. H. R. A. O'Malley is rector. It is hoped to have the church completed in six months.

THE NEW tower at the Church of St. James the Less, Philadelphia, is finished, and the bells, fifteen in number, are now being cast in Baltimore and will be rung for the first time on All Saints' day.

THE CONGREGATION of Calvary Church, East Berkshire, Vt., is building a new rectory, which it is hoped will be ready for occupancy by early autumn.

ASHEVILLE CONVOCATION.

THE FIRST day of the Convocation of the missionary district of Asheville, held on June 16th and 17th, was marked by the address of Bishop Horner, the reports of the various committees, and the meeting of the Woman's Auxiliary. The Bishop's address was read at 11 o'clock, following the celebration of Holy Communion. The Bishop made an earnest and impressive appeal for missions, urging a larger apportionment from the churches and missions for the work of the Church at home and abroad. Considerable attention was given to the work of the schools being maintained for the education of mountain boys and girls. The statistics given by the Bishop showed an increase in the number of clergy of 6; in the number of missions and parishes of 25; of churches and chapels 27; of rectories 4; of communicants 909; of Sunday school scholars 1,835; of pupils in mission schools 1,017; of the value of church property $164,757, and of contributions of $30,717. The address closed with a most earnest and enthusiastic presentation of the need for greater missionary effort. The most important action of the business session was the adoption of the resolution for a greater missionary apportionment for each parish and mission in the district. This was carried unanimously. At night the Rev. Mr. Patton of Sewanee, Tenn., spoke upon the Layman's Missionary movement of the Church before a large congregation at Trinity Church.

The most important feature of the second day's proceedings was the appointment of a committee to arrange the plans and secure pledges for the endowment of the episcopate of the district with a view to presenting a resolution before the next General Convention at Cincinnati, asking for the erection of the district into a diocese. The following committee was appointed: Chairman, Rev. Dr. W. G. McCready, Rev. J. S. Moody, Rev. R. N. Wilcox, Rev. James A. Deal, and Dr. R. R. Swope. The following men are the lay members of the committee: Judge Hoke, Mr. H. C. Martin, Mr. Pearsons, Mr. Harmon Miller, Mr. Valentine. A committee for the development of interest in Sunday school work, consisting of the Bishop, Rev. W. H. Hardin, and Mr. H. C. Parks was also appointed. Officers were elected as follows: Rev. R. R. Swope, D.D., of Biltmore and Rev. J. S. Moody of Hickory for deans of the two convocations; Rev. Dr. McCready, Mr. Hayward Parker, Rev. Malcolm Taylor, and Mr. Frank Clinard, members of the missionary committee. The Rev. Mr. McNeely Du Bose was re-elected trustee of the district. The following were elected trustees of St. Mary's School for Girls at Raleigh: Rev. Mr. Hardin, Rev. Mr. Wilcox, and Rev. Mr. Moody. The Rev. Dr. McCready was nominated a member of the ecclesiastical court.

The evening session was most interesting and was largely attended. Mr. Charles E. Waddell of Biltmore gave a very interesting address upon the idea of education as held by the Church. The other address was made by the Rev. J. S. Moody of Hickory, who viewed the educational scheme of the Church from the viewpoint of the Sunday school.

The convention adjourned at 10 o'clock to meet at Waynesville next year.

While the convention was in session the district Woman's Auxiliary held a meeting and received the reports of the officers. In this meeting great emphasis was placed upon the missionary work of the organization and the plans for the coming year.

GIFTS, MEMORIALS, AND BEQUESTS.

THE WILL of Sebastian D. Lawrence of New London, Conn., leaves some large legacies to the Church. One bequest is of $20,000, the income to be used to aid the parishes in the smaller towns of the diocese, especially in New London county. One of $1,500 is left to St. James' Church, New London, and $5,000 in aid of the poor of the same parish, and an additional fund of $2,000 to provide for strangers a pew in that Church. One of $10,000 is for the Aged and Infirm Clergy and Widows Fund of the diocese. One hundred thousand dollars is also designated for a free hospital, to be known as the Lawrence Hospital. Fifty thousand dollars is given to the city of New London for an alms house, and also $5,000 to provide for the inmates a bountiful dinner on Thanksgiving day and the Fourth of July. There are also general other public bequests.

A MEMORIAL to the late Bishop Coleman was dedicated in St. John's Church, Wilmington, Del., on the evening of the First Sunday after Trinity. It is a bronze tablet from the Gorham Company, on which the sculptor, George T. Brewster, has presented the head and shoulders of the Bishop wearing his robes of office. Crosses ornament the upper corners, episcopal insignia, and his seal and motto the lower corners. The inscription reads: "To the Glory of God, and in Loving Memory of the Right Reverend Leighton Coleman, D.D., LL.D. May 3d, 1837—December 14, 1907. Rector of this Church, November 29, 1863—September 10, 1866. Bishop of Delaware, October 18, 1888—December 14, 1907. Steadfast, immovable, always abounding in the work of the Lord." The tablet is a handsome and fitting tribute. After Evening Prayer Bishop Kinsman preached the sermon, using the verse on the tablet as his text.

A PAIR of handsome seven-branch candlesticks has been presented to St. Luke's Memorial Church, Tacoma, Wash. They were given in especial remembrance of Archibald Sears by his wife, and bear the inscription: *Ad Gloriam Dei et in Memoriam Carissimorium.*

ST. MARK'S, Seattle, Wash., has presented to the mission at Burlington (the Rev. Harry Robinson, priest in charge), a complete Communion service: flagon, chalice, paten, cruets, and linen.

THE "LEND-A-CAR GUILD."

THE FOREGOING novel title is given to an organization of St. John's Church, Jersey City Heights, N. J. (the Rev. George D. Hadley, rector). The members are owners of automobiles, who agree with the rector that if a few parish calls are worth while, a good many parish calls are still more so, and that an automobile greatly assists in increasing the possibilities of making such calls. Each of the members of the guild, therefore, places his or her car at the rector's service one day a month, thus giving the opportunity mentioned for the good of the parish. Probably this is the most novel and at the same time one of the most useful of twentieth century guilds for parish work; though that Chicago parish—Grace, Oak Park—that presented an automobile to its rector is still a little in advance in utilizing this latest institution for Church work to its fullest capacity.

BISHOP SWEENY GIVEN AN ASSISTANT.

THE TORONTO (Canada) Diocesan Synod at the morning session, June 16th, decided the question of an assistant to Bishop Sweeny by appointing Bishop Reeves (who was assistant to Archbishop Sweatman) to the position. The question of the stipend, which the previous day threatened to cause some friction in the Synod, was settled by deciding to allow Bishop Sweeny $1,200 additional, thus enabling him to pay Bishop Reeves.

BIOGRAPHY OF BISHOP POTTER.

THE FAMILY of the late Bishop Potter are collecting material for the publication of a biography of him, and ask persons having in their possession any material appropriate to such a work to communicate with Archdeacon Nelson at 416 Lafayette Street, New York City, concerning it.

TO AFFILIATE WITH THE A. C. U.

A MEETING of the Massachusetts Church Union was held in the chapel of the Church of the Advent, Boston, on the afternoon of June 14th. It was called to discuss plans for joining forces with the newly-formed American Church Union. A committee was appointed to consider "the best way of guarding the inheritance of the Church and to avoid the scandal of allowing clergymen of the denominations and laymen to occupy the Church's pulpits."

NOTABLE ANNIVERSARY AT SOUTH MANCHESTER, CONN.

AT ST. MARY'S CHURCH, South Manchester, Conn. (the Rev. Manning B. Bennett, rector), there was observed on Trinity Sunday and the day following the sixty-fifth anniversary of the organization of the parish and the twenty-fifth anniversary of the consecration of the present church. At the morning service an historical sermon was given by the rector, and in the evening the sermon was delivered by the Rev. John T. Huntington of Hartford, the son of the Rev. Enoch Huntington, who, though having retired from active work, was yet instrumental in establishing the parish.

Previous to the formation of a parish in Manchester services were held in a schoolhouse in North Manchester, then called Union Village. The infant church suffered many vicissitudes and changes of location. The Rev. Dr. Beverley Warner, then a student at Berkeley Divinity School, was put in charge of the work in 1876, and the parish then grew rapidly. The cornerstone of a new church edifice was laid on June 26, 1882, by Bishop Williams, and on June 7th, twenty-five years ago, the building was consecrated. The Rev. J. H. La Roche, the Rev. E. H. Coley, and the Rev. J. A. Biddle succeeded the Rev. Beverley Warner in the order named, and during the rectorship of the latter the parish house was built and the church enlarged. The Rev. Manning B. Bennett, the present rector, went to the church on September 1, 1903. The church has continued to grow, and from a parish of 161 families in 1884 there is now 490. The number of Sunday school pupils has increased from 273 to 415; there are now 2,210 souls in the parish and the number of communicants has increased from 149 to 850. The present parish has so increased that the division of the parish and the erection of another church, or the services of a curate, are necessary.

DEDICATION AT VALLEY FORGE, PA.

ON SATURDAY, June 19th, being the 131st anniversary of the evacuation of Valley Forge by the American army, the dedication of the Massachusetts bay of the Cloister of the Colonies took place at the Washington Memorial chapel, Valley Forge, Pa., this being the fifth bay to be erected and the first memorial placed there by any of the many patriotic societies of the country, it having been erected by the Massachusetts Society of the Sons of the American Revolution, and the other four bays and various memorials having been presented by individuals. About thirty members of the Massachusetts society were present at the service and took part in the dedication, the presentation being made on behalf of Massachusetts by Mr. Charles French Read, a resident of that commonwealth, and the acceptance on the part of the diocese of Pennsylvania by the Rev. James DeWolf Perry, D.D., president of the Standing Committee and representing the Bishop of the diocese. The following clergy of the diocese were present vested and took part in the service: Rev. T. J. Garland, Rev. Drs. H. J. Cook and I. N. Stanger, Rev. Roberts Coles, Rev. J. Thompson Cole, Rev. J. W. Kaye, Rev. Dr. H. F. Hoyt, Rev. Messrs. W. W. Taylor, Francis Hartshorne, Edgar Campbell, R. J. Morris, Fletcher Clark, W. Herbert Burk, and Francis H. Finn, Rev. Dr. J. De Wolf Perry, and the Rev. John S. Gibson of Huntington, W. Va. The bay bears the following inscription: "To the Glory of God—In honor of their ancestors and in lasting memory of the soldiers of Massachusetts encamped at Valley Forge during the winter of 1777-1778, this Bay is erected by the Massachusetts Society, Sons of the American Revolution. 1909."

After the dedication an interesting historical address was delivered by the Rev. Lewis Wilder Hicks, chaplain of the Massachusetts society. At the close a luncheon was provided for the visitors and guests, who numbered several hundred.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Death of A. T. Williams at Eutaw.

A SERIOUS loss has been sustained by St. Stephen's parish, Eutaw, Ala., in the death of Mr. A. T. Williams, a vestryman, whose attention to his Church duties, upright life, and Christian character have won for him the respect of his associates.

ALASKA.

P. T. ROWE, D.D., Miss. Bp.

In Aid of St. Matthew's Hospital, Fairbanks.

FOR THE last three years St. Matthew's Hospital, Fairbanks, Alaska, has benefited from the sale of fancy and useful articles. These articles have been contributed by friends in various parts of the states and the ladies of the local guild have arranged and sold them. It now happens, owing to the new missions, wider extent of work, and other reasons, that about the only outside income that the hospital can count on is the fair. The last year has been the busiest in the history of the hospital and more than ever before it is filling a distinct need in the life of the Church and people in the far North. In a peculiar way St. Matthew's has demonstrated the possibility of a large work being accomplished through the small efforts of many. All sorts of fancy articles and useful ones, too, in fact, anything that is salable, is in demand there. Everything should be sent by mail, enclosing the name and address of the sender so that the package may be promptly acknowledged. Packages may be sent until August 20th. Address all packages to the minister in charge, St. Matthew's mission, and mark, "For the Fair" in the corner of the wrapper.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.

Sessions of Albany and Troy Archdeaconries.

THE 84TH MEETING of the Archdeaconry of Albany, Archdeacon Battershall presiding, began its sessions on Monday evening, June 14th, in St. Luke's Church, Catskill. The Rev. Dr. Tayler of St. George's, Schenectady, and the Rev. Mr. Porter, curate of St. Peter's, Albany, made addresses. On Tuesday morning there was an early celebration of the Holy Communion; at 9:30 a business session, and at 10:30 matins, with sermon by the new rector of Christ Church, Hudson, the Rev. Charles L. Adams. At 11:15 the members of the Archdeaconry and their friends went by rail to the Catskill Mountain House. After viewing the mountain scenery they journeyed on to Tannersville, where a dinner was served at the Hotel Marlin. At 2:30 the clergy listened to an interesting essay by the Rev. John A. Bevington, rector of Trinity Church, Albany, on "The Makers of Society." This was a most enjoyable session of the Archdeaconry and it was planned by the secretary, the Rev. E. P. Miller, rector of St. Luke's.—A MEETING of the Archdeaconry of Troy was held in the Church of the Holy Cross, Warrensburgh, on Monday and Tuesday, June 7th and 8th. Monday evening an enthusiastic missionary meeting was held. The speakers were the Rev. Messrs. Schiffer of Chesterton and Seth Mills of Troy. After religious services most of the business of the Archdeaconry was transacted. The next meeting being the 100th, provision was made for a special historical address. The meeting will be held in Ballston. After luncheon there was a discussion by the clergy of the subject, "The Church in its Attitude Toward Social Questions." The writer was the Rev. Chas. D. White, rector of St. Mark's, Hoosick Falls; the speakers, the Rev. C. V. Kling and several others of the clergy.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Service for Acolytes at Oakland.

AT ST. JOHN'S Church, Oakland (the Rev. Edgar F. Gee, rector), on Sunday afternoon, June 13th, a union service for acolytes from the different parishes around San Francisco Bay was held. Vespers were solemnly sung, followed by a procession. The Rev. W. S. Stone was the officiant, and Messrs. E. McCann and C. Postel were master of ceremonies and assistant respectively. The Rev. Father Lathrop, rector of the Church of the Advent, San Francisco, was the preacher. There were thirty-seven acolytes in the procession, not including the choir. Next year the annual service will be held in San Francisco.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Improvements to Denver Home for Consumptives—Growth of St. Peter's, Denver.

AT THE Home for Consumptives in North Denver a workshop is the most recent addition. The crafts followed are book-binding, china painting, stenciling, carpet and rug weaving, wood carving, jewelry making, and metal work. The shop is completely equipped The front room is used as a salesroom, where all work is on display. Different days of the week are devoted to the various crafts.

THE RECENT growth of St. Peter's Church, Denver, has been remarkable. Eight years ago, when the present rector (the Rev. Frederic Carman) took charge there were in all twenty-six communicants; to-day there are over 400. There was then a debt of $3,000; within a little over a year the debt had been wiped out and there was a considerable sum on hand. During that time several candidates for holy orders have been furnished by the parish, all of whom, like the parish, stand for sound Catholic Churchmanship.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Improvements to Grace Church, Yantic — Marriage of Rev. F. B. Barnett.

THROUGH the faithful efforts of the Woman's Guild, Grace Church, Yantic, is about to come into possession of a $1,600 pipe organ. It is expected that the organ will be in place and ready for use by December 1st. The Altar Guild also has offered to furnish the sacristy with complete equipment for everything pertaining to the altar: communion vessels, hangings, etc. The rector is the Rev. Marcus J. Simpson.

THE REV. FRANCIS B. BARNETT and Miss Emily Mandsley Hale, daughter of Mr. and Mrs. J. H. Hale, were married at St. Luke's Church, South Glastonbury, on Saturday, June 4th. The Rev. Francis W. Barnett, rector of St. Luke's, officiated. Mr. Barnett was recently ordained deacon, and will be in charge of St. Mary's, Mitchell, S. D.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Anniversaries of Old Wilmington and Middletown Parishes.

HOLY TRINITY parish (Old Swedes'), Wilmington, celebrated its 210th anniversary on the First Sunday after Trinity. The two congregations of the parish worshipped together, and the Rev. A. H. Judge of New York preached the sermon—OLD ST. ANN'S, Middletown, the same day held its annual service in the building out of town, erected in 1768, the parish dating from 1705. Bishop Kinsman preached the anniversary sermon.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Personal Mention.

THE REV. HENRY BYRON SANDERSON has been appointed by the Bishop Coadjutor to serve St. Mary's Church, Oakfield, under the Rev. Arthur C. Chapman, rector of St. Peter's Church, Ripon.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Interesting Event at St. Paul's, Indianapolis.

THERE WAS an interesting function at St. Paul's Church, Indianapolis, on Sunday, June 13th, in the interest of the Sons of the American Revolution. The Rev. G. P. T. Sargent, who had been advanced to the priesthood during the preceding week, spoke on the genesis of the American flag, showing the history of every flag that has been used since the coming of the English to America until the adoption of the present symbol. His father, the Rev. C. S. Sargent, rector of St. David's Church, took up the symbolism of the flag, and the Rev. Lewis Brown of St. Paul's Church, who is chaplain of the Sons of the Revolution, spoke on what the flag means to us.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Louisville Clericus Meets—G. F. S. Summer Camp—Death of Hon. J. W. Lockett.

THE JUNE meeting of the Louisville Clericus was held on Tuesday afternoon, June 15th, at "Woodside," the country home of the Rev. Charles Ewell Craik, dean of Christ Church Cathedral, a short distance from Louisville. The Rev. Arthur E. Gorter, rector of St. John's Church, Louisville, was the essayist

on this occasion, and after the reading of the paper and the usual discussion, the clergy were entertained at supper by Dean and Mrs. Craik.

THE DIOCESAN officers and branch secretaries of the Kentucky branches of the Girls' Friendly Society have arranged to maintain a summer camp during the month of July at Bethlehem, Ind., on the Ohio river, for such of the members and associates as care to spend their vacation in this way. The camp will be in charge of Mrs. Henry Tuley, with a number of associates as assistants, and already many applications have been received. Representative girls from each branch who cannot afford the nominal sum charged to cover expenses, will be permitted to attend without cost to themselves, the amount being met by the proceeds of an entertainment given by all the branches at the Cathedral parish house on the evening of June 10th.

THE WHOLE DIOCESE, and especially St. Paul's Church, Henderson, has suffered serious loss in the death of the Hon. John W. Lockett, which occurred at his home in Henderson on Thursday, June 17th, the result of an apoplectic stroke. Judge Lockett was 72 years old and had been for some time a leading member of St. Paul's Church, Henderson, serving on the vestry for thirty years, and teaching in the Sunday school, of which until the close of last year he was superintendent. For many years he represented his parish church at the diocesan councils and was prominently identified with all interests pertaining to it. The burial was held on Saturday, June 19th, the Rev. Charles Lewis Biggs, rector of the church, officiating. Judge Lockett is survived by his wife and three adult daughters.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Rev. Alfred Fletcher Bereaved — Interesting Clericus Meeting at Pasadena.

DEEP REGRET and the sincerest sympathy with the bereaved husband and family are called out by the death of Mrs. Fletcher, wife of the Rev. Alfred Fletcher, rector of Holy Trinity parish, Covina. An illness of a most painful nature, extending over two years and borne with the gentlest patience and self-forgetting cheerfulness, terminated on the afternoon of St. Barnabas' day. The burial service was held on the morning of the 14th, Bishop Johnson and the Rev. Dr. A. G. L. Trew officiating. Many of the clergy of the diocese were present; and not only the Church people and parishioners, but also the people of the community generally attended in such numbers that many were unable to gain entrance to the church. Mr. Fletcher came to southern California twenty years ago; and the record of his successful labors in the several fields which have been under his charge bears honorable witness to his large share in the great development of the Church. For a number of years past he has been unanimously reëlected as secretary of the diocese.

THE LOS ANGELES Clericus held its last meeting until the autumn on June 9th, and the occasion was a pleasant departure from the usual order. Two of the members, the Rev. Dr. Charles H. Hibbard and the Rev. Leslie E. Learned, are members, though resident in Pasadena. Requesting that they be allowed to act as hosts for the occasion, they invited the Clericus to be their guests at the beautiful club house and grounds of the Annandale Country Club, situated between Los Angeles and Pasadena. After luncheon the Clericus held its formal meeting in one of the reception rooms. The Rev. Robert B. Gooden read an interesting paper on the subject, "Some Christian Experiences." Bishop Johnson, whose presence added greatly to the pleasure of the occasion, opened the discussion by saying that the paper which they had just listened to, made him wish that he could say that he had written it. There were nearly thirty clergy present, and nearly all of them contributed to the discussion.

THE VESTRY of All Saints' parish, Los Angeles (Rev. Wm. E. Maison, rector), recently elected the Rev. A. G. L. Trew, D.D., to be *rector emeritus*. Dr. Trew was the founder of this growing parish, and retired from its charge and from active parish work in 1907.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

A Year's Results in Linganore Parish.

DURING THE year in which the Rev. Eugene S. Pearce, whose ordination to the priesthood was chronicled in these columns in the June 19th issue, has had charge of Linganore parish the interiors of the three churches: Grace Church, New Market, St. Paul's, Poplar Springs, and St. James', Mt. Airy, have been greatly improved. At Grace Church the chancel has been enlarged, extending the full width of the church, and seats have been placed there to accommodate the choir. By contributions from communicants brass vases and brass altar rest have been placed on the altar. By the first of July a complete set of Cathedral stained glass windows with geometrical designs will be put in. The work will be executed by Gernhardt & Co. of Baltimore. In February a branch of the Woman's Auxiliary was organized.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Personal and General News Items.

THE REV. REMSEN B. OGILBY, one of the staff of clergy at St. Stephen's Church, Boston, left for the Philippines on June 17th, to be away a number of months. He started first for San Francisco, from which city he sails on June 29th. He goes to the Philippines primarily to establish a school for the sons of army officers, which plan has the hearty support of Bishop Brent.

CHARLES P. DEEMS, the superintendent at St. Mary's House for Sailors in East Boston, has finished his two years' work there and has gone to Europe to study economic conditions abroad. While at East Boston Mr. Deems did a great deal of effective work, and he will be greatly missed.

THERE WAS a good attendance at the service of the Confraternity of the Blessed Sacrament held at the Church of St. John the Evangelist, Boston, on the morning of June 17th. The Rev. Father Field, S.S.J.E., assisted by other fathers of the order, officiated at the Eucharist and the sermon was preached by the Rev. Dr. van Allen of the Church of the Advent.

OF THE preachers during the twelve Sundays during the summer at the little Nahant church, at the summer resort of that name, seven of them are of the Church. Bishop Lawrence was the preacher on June 20th; and others in turn are: July 4th, the Rev. Dr. Philip M. Rhinelander, professor at the Episcopal Theological School; July 18th, the Rev. Dr. Laurens MacLure of Grace Church, Newton; August 1st, the Rev. Dr. Alexander Mann of Trinity Church, Boston; August 15th, the Rev. Edward Tillotson of the Church of the Holy Name, Swampscott; August 29th, the Rev. Howard C. Robbins of St. Paul's Church, Englewood, N. J.; September 5th, the Rev. Dr. George Hodges, dean of the Episcopal Theological School.

THE REV. FATHER TOVEY, S.S.J.E., left Boston a few days ago for a visit to the mother house in England and will be away until September 10th.

ANNOUNCEMENT has been made of the gift of a new parish house to the Church of the Holy Spirit in Mattapan, a part of Boston. Plans have been drawn and ground will soon be broken for the new edifice.

THE REV. GLENN TILLEY MORSE of Boston spent Graduation week at West Point and preached there on Sunday morning. Mr. Morse will be acting chaplain at the Military Academy until August 1st.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Retreat at Kemper Hall, Kenosha.

A RETREAT for women was held at Kemper Hall, Kenosha, this week by the Sisters of St. Mary, which was largely attended and very successful. It was conducted by Father Officer, O.H.C.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Yearly Report of Christ Church Cathedral.

THE *Year Book* of Christ Church Cathedral, St. Louis, reveals many interesting facts in connection with the work carried on there. The number of communicants is 775, an increase of 25 over a year ago. Receipts during the year amounted to $31,634.26, according to the treasurer's report, and the many clubs and societies all make an excellent showing of results accomplished. Thirty-nine new names were added to the roll of the Women's Club alone during the year, and the benefactions of the Woman's Auxiliary totalled $679.90. The reports of St. George's chapel, of which the Rev. B. T. Kemerer is vicar, are also presented, the communicant list showing a substantial addition and the various activities of the chapel excellent results financially and otherwise.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Personal.

THE REV. FRANK B. REAZOR, D.D., rector of St. Mark's Church, West Orange, has been chosen president of the Sick Relief Association of the Orange Branch of the Guild of St. Barnabas for Nurses.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Burlington Convocation.

THE REGULAR meeting of the Convocation of Burlington occurred in Trinity Church, Moorestown, beginning on Monday evening, June 14th. At the missionary service then held, addresses were made by Dean Perkins of Vineland, the Rev. Edgar Campbell of Woodbury, and the Rev. James Stoddard of Mount Holly. The Bishop of the diocese celebrated the Holy Communion Tuesday morning. The preacher was the Rev. James F. Olmsted of Burlington. The annual election of officers resulted in the reëlection of the Rev. R. Bowden Shepherd of Riverton, secretary, and Mr. J. Bingham Woodward of Bordentown, treasurer. The report of the treasurer showed an unusually large number of parishes making offerings for missions. On nomination of the Convocation, the Bishop appointed the Rev. Charles M. Perkins rural dean, his twentieth appointment to this office. The Rev. Samuel Ward of Wildwood read an essay on "The Development and Relation of Church Doctrine to Individual Life."

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

Wilson Rector Resigns

THE REV. T. A. Cheatham has been compelled to resign as rector of St. Timothy's Church, Wilson, on account of his wife's ill

health. During his four years' rectorate a new church has been built, and he leaves a united parish with an encouraging outlook.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Plans and Work of Grace Parish, Sandusky—Notes.

GRACE CHURCH, Sandusky, was organized on March 13, 1835, and admitted to the convention of the diocese of Ohio on October 21st of the same year. Next year the parish will celebrate the seventy-five years of its history by an anniversary service to be held at a date to be selected between the two events commemorated. Already plans are being made by the rector (the Rev. W. Ashton Thompson) and vestry looking to the proper observance. In connection with the anniversary it is planned to give the church building a complete renovation, with a view to putting it in perfect condition. Already, through the efforts of the Sunday school teachers and scholars of this parish, the old-time windows and doors in the Sunday school room in the basement of the church are being replaced with modern ones. They are now engaged in raising the money with which to redecorate the walls and ceiling and supply the room with a new hardwood floor.—ST. JOHN'S CHAPEL, Sandusky, a branch work of Grace parish, has been reopened for service after being closed for a number of years. The chapel is located in a thickly settled portion of the city, but among poor people, and during nearly half a century has been a strong influence for good in that community. A mission Sunday school has long been maintained in the guild house adjoining the chapel.—ANOTHER chapel of Grace parish, known as St. Luke's, was recently secularized by Bishop Leonard, in order that the building might be used for social as well as for religious purposes. The chapel, in common with the one already referred to, is in a neighborhood of working people and it has been felt for a long time by the rector and vestry that a more helpful work might be done in the neighborhood if the building were free to be used as a social center for the poor families living near by.

EMMANUEL CHURCH, Cleveland, has lately been carrying on a very successful settlement work at a point about a mile distant from the parish church, under the name of "The Emmanuel Club." On the afternoon of Friday, June 18th, an exhibition of the work done by the pupils in the several classes of the institution was held at Emmanuel parish house.

DURING THE absence in Europe of the Rev. Walter Russell Breed, D.D., rector of St. Paul's Church, Cleveland, the parish will be in charge of the Rev. Charles F. Walker during July and August, and of the Rev. Wilson Waters, rector of All Saints' Church, Chelmsford, Mass., during the month of September.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Procedure of the District Junior Clericus.

A JUNIOR CLERICUS was organized in the district, at Port Angeles, about a year ago, for the especial purpose of giving the younger clergy in isolated places a chance to discuss their own particular problems, books, etc. A subsequent meeting was held at Mt. Vernon; and this year, in St. Luke's parish house, immediately preceding Convocation. There was an election of officers as follows: Rev. E. M. Rogers, Port Angeles, president; Rev. F. K. Howard, Hoquiam, vice-president; Rev. Rodney J. Arney, Kent, secretary-treasurer. The first day is given up to the reading of papers and discussions, the second is set apart as a Quiet Day.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Anniversary of Calvary Church, Rockdale—Important Meeting of the Clerical Brotherhood—Farewell Reception to Rev. S. F. Hotchkin—Other Items of News.

THE SEVENTY-FIFTH anniversary of Calvary Church, Rockdale, Delaware county, Pa. (the Rev. Jacob F. Weinmann, rector), was observed on the Second Sunday after Trinity, June 20th. The late Bishop Lee of Delaware was at one time rector of this parish.

ON MONDAY, June 14th, the last meeting of the Clerical Brotherhood was held at the Church House, Philadelphia, until the middle of September. As a representative of the General Board of Missions the Rev. J. De Wolf Perry, D.D., addressed the gathering, giving some interesting and conclusive statements as to the workings and present needs of the Board. A committee has been appointed consisting of two representative clergymen from each of the six convocations of the diocese for the purpose of welcoming new clergymen who come into the diocese from time to time to become rectors or workers in the same. The Bishop Coadjutor in closing the meeting stated that he hoped every clergyman in the diocese would take at least one month's vacation.

THE PARISHIONERS of St. Luke's Church, Bustleton, Philadelphia, gave a farewell reception to Rev. and Mrs. S. F. Hotchkin, he having lately resigned the rectorship after a service of more than a quarter of a century. The reception was attended by the members of the community generally irrespective of creed, the rector having been held in loving esteem, and was accompanied by a substantial gift. Mr. and Mrs. Hotchkin will reside at Ardmore, Pa.

THE SOCIETY of the Descendants of the Signers of the Declaration of Independence met in Philadelphia on Thursday, June 17th, and decided to observe the Fourth of July, which this year falls on Sunday, by attending service at Old Christ Church in a body (the sermon to be delivered by the chaplain of the society, the Rev. G. W. Dame, D.D., of Baltimore), and also to take part in the civic observance the following day.

THE REV. C. H. W. JOHNS, M.A., Litt.D., Fellow of Jesus College, Cambridge University, England, has accepted the appointment as lecturer on the Bohlen Foundation in Philadelphia for the winter of 1910-11. Dr. Johns is one of the most noted of English Assyriologists, and his subject will be on some line of Oriental research.

A VERY successful dinner was recently held at the parish house of the Church of the Messiah, Gwynedd (the Rev. Wm. P. Kemper, rector). Addresses were made by the Rev. Dr. Duhring, Rev. Chas. F. Dubell, Rev. W. Herbert Burk, and the rector.

THE DEATH occurred on Wednesday, June 16th, of Mrs. William Rawle Brown, a daughter of the late Commodore Field Stockton, who brought about the annexation of California to the United States. Mrs. Brown was a devout Churchwoman, and a member of St. Clement's Church, where the burial office was rendered on Saturday morning, June 19th.

MANY of the parishes have several young men preparing for holy orders, one having at the present time no less than six.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

New Church Hospital at Salina.

THE Board of Managers of the new diocesan hospital at Salina was organized on St. Barnabas' Day, and gave the hospital the name of St. Barnabas. The sum of $15,000

EATING MEAT IN SUMMER

The Advance in the Price of Meat Need Not Worry Any One Who Understands the Laws of Health and Hygiene

The statement is given out that there are to be still further advances in the price of meat. If this is so it is fortunate that the advances are to be made at this time of the year. Summer is at hand and in the warm months body and mind are kept in better health and much more efficient working condition by adopting what the scientific men call "a low protein diet."

That it is possible for any person to maintain more even and uniform standards of health and a high degree of working efficiency on a low protein diet has been demonstrated by hundreds of experiments, the more notable ones having been made by Prof. Chittenden of Yale University and Horace Fletcher.

You don't have to be a college professor or a dietic expert to try the experiment of cutting down the supply of meat in the daily diet. Even those who eat merely to please the palate will suffer no hardship by cutting meat and other protein foods out of the diet entirely, for the Summer months furnish an abundant variety of delicious vegetables fresh from the gardens, as well as fruit and cereals. A diet of cereals, fresh vegetables and fruits will soon give the skin a clear and healthful appearance and will restore the torpid liver and impaired digestion to new life and normal activity. When it comes to cereals the best food is Shredded Wheat Biscuit, not only because it contains all the strength-giving material in the whole wheat, prepared in a digestible form, but because it is made in the form of a "little loaf" which enables the housewife or cook to do so many things with it.

A great many persons who eat Shredded Wheat for breakfast with milk or cream do not know how easy it is to make delicious dishes with it in combination with fruits for any meal. Two Shredded Wheat Biscuits, heated in the oven to make them crisp, covered with strawberries and eaten with cream or milk, makes a complete, nourishing meal and supplies all the strength any one needs in the Summer days, no matter what his daily employment.

Meditations on the Office and Work of The Holy Spirit

By the VERY REV. J. G. H. BARRY, D.D., Dean of Nashotah House. Cloth, 204 pages. Price $1.50 net; by mail $1.60.

In this volume Dr. Barry gives ten devotional meditations on subjects connected with the Office and Work of the Holy Spirit. After two preliminary meditations on the main theme his subjects are, severally, The Holy Spirit in Inspiration and in the Church; The Holy Spirit Guiding into Truth; The Holy Spirit and the Conscience; Conversion; The Comforter; A Personal Friend and Guide; Zeal; Sanctity.

The (London) *Church Times* says:

Dr. Barry, the Dean of Nashotah House, finds prevalent the same neglect of devotion to the Holy Spirit which moved the late Mr. Holden to give his last words to the Church. He tells how, "one writing a book upon the Holy Spirit some years ago, put on his title-page, *Ignoto Deo*; to the unknown God." As a partial remedy for this neglect, he issues a volume of meditations, constructed on the Ignatian method, but patient of continuous reading. The author thinks it not incompatible with the spirit of meditation to consider with a careful balancing of probabilities the nature of the inspiration of Scripture. It is, in fact, impossible to evade the question, and men will be the more likely to be led to sound conclusions if they are taught to bring such topics into their prayers.

Published by

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

and four acres of land have been given, and after a campaign of seven weeks the initial object is obtained. Of this sum $9,000 was given by the citizens of Salina ($2,650 by physicians) and the remainder by a friend of the Bishop whose name has not been made public. It has been a genuine citizens' movement under the Bishop's leadership.

BISHOP GRISWOLD recently blessed a window placed in St. James' Church, Harper, in memory of Mr. and Mrs. Garrett.

ON ASCENSION DAY St. Peter's Church, Minneapolis, received a full set of altar linen, including silk burse and veil, the gift of Mrs. Samuel Jackman.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Mission Becomes a Parish.

THE MISSION of the Good Shepherd at Barre has become a parish.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Work of the Lay Readers—Clericus Meets—Notes.

W. B. EVERETT, JR., was some time ago appointed chairman of a committee on Lay Readers in the Brotherhood of St. Andrew by the president of the local assembly. Since then, however, under the instruction of the Bishop, the work has been enlarged to include all the lay readers in the diocese, whether Brotherhood men or not. The object of this committee is to ascertain the number of lay readers now in the diocese; in what parishes and missions they are located and the character of work they are doing; also, to supply the services of lay readers temporarily or permanently where needed or desired by the clergy in charge of parishes and missions.

THE WASHINGTON CLERICUS met on Tuesday, June 15th, in St. Stephen's parish hall, Fourteenth Street, the hosts being the Rev. W. R. Bushby and the Rev. H. G. England. The speaker on the occasion was the Rev. J. Henning Nelms, rector of Ascension parish, whose subject was "How to Bring Men to Church."

TRINITY CHAPTER of the Daughters of the King is interesting itself in a project of its own devising. It is making an effort to have a deaconess established permanently at the Union Station, her expenses to be defrayed by all the chapters of the diocese. The advisability of having a conscientious and tactful person in such a position seems to be beyond question, for the opportunity for effective Christian work there is very large and constantly increasing.

THE REV. WILLIAM V. TUNNELL, ex-warden of King Theological Hall, now professor of history in Howard University, Washington, has been appointed a member of the Board of Education by the judges of the Supreme Court of the District of Columbia.

THE FIFTEENTH wedding anniversary of the Rev. and Mrs. Henry C. Parkman was celebrated on June 12th. Mr. Parkman is rector of St. Thomas' parish, Croom, Prince George County, Md.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

"A Disclaimer Needed."

THE FOLLOWING is reprinted from the diocesan paper of Western Michigan in its June issue:

"A DISCLAIMER NEEDED.

"Every loyal Churchman must have been pleased to read the able and clear criticism in THE LIVING CHURCH of June 5th on the last volume of the Baldwin Lectures before the students of Michigan University by Professor Wenley. From beginning to end the book is directly in antagonism to the Church and her teachings. Those of us who revere the name of Bishop Harris and remember the devotion of Governor Baldwin of Michigan to the Church, and how this noble layman founded this lectureship of his for the defense of Christian truth at Michigan University, are shocked and grieved and indignant that such utter destruction of the faith should be allowed under the sanction of the Church. Why were these lectures permitted to go on in Harris Hall of St. Andrew's parish, when their utterly heretical character was perceived, if not known in advance? Rightly or wrongly, the rector at Ann Arbor is suspected to be in sympathy with the "views" of Professor Wenley of his parish; and now is a good time for a disclaimer to come from the parish, and especially from its rectory, on this point. We know whereof we speak when we say that several Church families of our diocese will hesitate about sending their sons and daughters to Michigan University and to St. Andrew's parish if in some way assurances do not come that the faith is to be loyally and consistently taught in this important parish of our state."

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Rochester Sunday Schools and G. F. S. Hold Annual Meetings.

THE ROCHESTER Sunday School Association held its annual service in St. Luke's Church on Whitsunday. The Rev. W. H. G. Lewis, rector of St. Luke's Church, Brockport, addressed the Sunday schools. About 125 pupils from the various schools received medals and diplomas for standing in examinations.

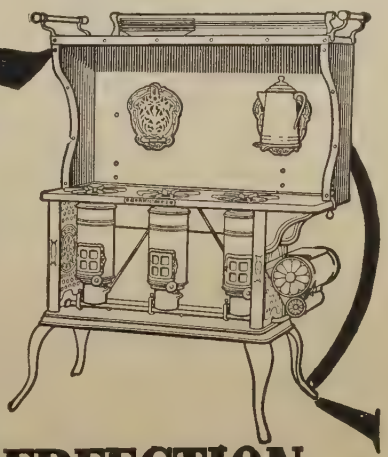
THE NINETEENTH annual service of the Rochester branches of the Girls' Friendly Society was held in Christ Church, Rochester, on Thursday evening, June 10th, at 8 o'clock. There were present about 400 members of the local organization. Supper was served to the members in the parish house from 5:30 to 8 o'clock, the entertainment being provided under the auspices of Christ Church and St. Mark's. Branches of the G. F. S. were present from St. Luke's, Christ Church, St. Paul's, St. Mark's, Trinity, Epiphany, St. Andrews, all of Rochester; Grace, Lyons; St. Luke's, Brockport; and Zion, Palmyra. The sermon was preached by the Rev. Roselle J. Phillips of Syracuse, N. Y. The rectors of the parishes above named were present and took part in the services.

CANADA.

News of the Events of a Week in the Canadian Church.

Diocese of Quebec.

BISHOP DUNN expects to spend the month of July in a visitation of the Canadian Labrador coast. He began his visitation of the Gaspé coast in the middle of June. Several new clergymen are needed in the diocese, in parishes where at least two have comfortable parsonages.—THE GUILD TEA for St. Peter's Church, Malbaie, was a great success.—THE NEW chancel for the church at Perce has cost over $1,000, without a debt being contracted. —A SUCCESSOR to Dean Bidwell, as headmas-



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Delivers heat where you want it—never where you don't want it—thus it does not overheat the kitchen. Note the CABINET TOP, with shelf for warming plates and keeping food hot after cooked, also convenient drop shelves that can be folded back when not in use, and two nickeled bars for holding towels.

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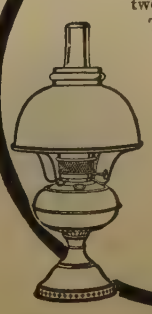

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...er of Bishop's School, Lennoxville, has not ... been appointed, no decision having been ...rrived at, at the corporation meeting. The principal's stipend is to be increased.

Diocese of Niagara.

BISHOP DUMOULIN held a general ordination in Christ Church Cathedral, Hamilton, on Trinity Sunday. Three candidates were admitted to deacon's orders and one was made priest. Canon Sutherland preached the sermon.

Diocese of Rupert's Land.

THE ANNUAL charge of Archbishop Matheson was given at the opening of the diocesan Synod in Winnipeg on the morning of June 16th. He made a strong appeal in favor of the ultimate union of Christian bodies. He also referred to the regulation of the liquor traffic and stated that the Church of England could no longer be charged with having no policy in the matter. The Archbishop in the course of his remarks paid a high tribute to the late Bishop Carmichael of Montreal and to Archbishop Sweatman of Toronto.

SOME OF THE matters brought before the June meeting of the rural deanery of Selkirk, and discussed, were "Lay Workers in Organized Parishes" and "The Method of Making Parochial Assessments." It is thought both questions will be brought before the Synod.—THE SUNDAY School Association of the diocese was held in Winnipeg on June 15th and 16th. Archbishop Matheson presided at the annual meeting in Holy Trinity school house, on the 16th.

Diocese of Huron.

THE DIOCESAN Synod opened June 15th in the Bishop Cronyn Hall, London. There was the usual meeting of the clergy on the previous day. The lately formed Huron Diocesan Lay Delegates' Association held a meeting on the 16th to receive a report from the lay delegates who attended the General Synod in Ottawa last September. Bishop Williams, in his charge to the Synod, delivered on the afternoon of the 15th, was particularly definite in his condemnation of gambling. He said that betting and gambling, however called, are morally wrong and degrading to character. "We need a public opinion sufficiently strong to brand with infamy the betting man or the betting woman as parasites who thrive upon other people's labors. There is injustice in it, there is robbery, no matter by what name we call it, and therefore it is morally wrong."

Diocese of Toronto.

ONE CANDIDATE received priest's orders and five were made deacons at the ordination in St. Alban's Cathedral, Toronto, on Trinity Sunday, held by Bishop Sweeny. Archdeacon Warren of Peterborough was the preacher. The Bishop was present at the May meeting of the rural deanery of West York and conducted the Quiet Hour.—A MEETING of the Dominion Council of the Brotherhood of St. Andrew was held in Toronto on June 16th.

Diocese of Kootenay.

A PRESENTATION of a life membership to the president of the Woman's Auxiliary, Mrs. Starkey, was made at the annual meeting in Nelson. The gift was from the whole diocese as a sign of appreciation of her devoted work. —THE DIOCESAN Synod met in St. Saviour's parish hall, Nelson, June 9th and 10th.

"MARY, what is your religion?"

"Please, sir, I am a Sacramentarian."

"What do you mean by that, child?"

"Please, sir, outwardly and visibly, I belong to the P. E. C. in the U. S. A.; inwardly and spiritually, I belong to the Holy Catholic Church."

EDUCATIONAL

THE CLOSING exercises of St. Mary's School, Concord, N. H., began with the graduation in the gymnasium on Saturday morning, June 12th. The Rt. Rev. W. W. Niles, D.D., presided, assisted by the Bishop Coadjutor, the Rt. Rev. Edward M. Parker. After the opening service there were part songs and solos by the pupils of the music department and an essay was read by Miss Marie Hacker of Fort Fairfield, Me., who received the diploma of the school. Miss Hacker's subject was "Domestic Science." The address was given by Mr. James C. Knox of St. Paul's School, who took as his subject "The Princess." After the awarding of prizes, certificates, and diplomas, luncheon was served to the trustees and their friends in the new dining-room of the school. The commencement sermon was preached in St. Paul's Church on Sunday evening by the Rev. Thomas S. Cline of St. Stephen's Church, Boston, from the text, "Keep that which is committed to thy trust." The closing festivity was the party in the gymnasium on Monday evening. The year ends with bright prospects.

THE GRADUATION at St. John's Military School, Salina, Kan., was held in the gymnasium, June 1st. Diplomas were given to Captain Charles P. Willig of Wamego, Kan., First Lieutenant Frank D. Moses of Clay Center, Kan., and Second Lieutenant Lane B. Murlin of Kansas City, Mo. The Gordon cup for the "best boy" was awarded to First Lieutenant Moses. The graduation address was delivered by the Rev. J. D. Ritchey, rector of St. Paul's Church, Kansas City, Mo. On Trinity Sunday the rector of the school, Bishop Griswold, preached the graduation sermon at Christ Cathedral. On Monday were held the military competitions and exibitions, the last athletic meeting, at which medals and monograms were awarded, and the Old Boys' reunion. On Tuesday, after the graduation, luncheon was served to the guests in the gymnasium, a base-ball game between the school and the Old Boys was played in the afternoon, and the commencement ball was held in the evening. Last chapel was held Wednesday morning, the

DOCTOR KNEW

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The doctor who has tried Postum knows that it is an easy, certain, and pleasant way out of the coffee habit and all of the ails following, and he prescribes it for his patients as did a physician of Prospertown, N. J.

One of his patients says:

"During the summer just past I suffered terribly with a heavy feeling at the pit of my stomach and dizzy feelings in my head and then a blindness would come over my eyes so I would have to sit down. I would get so nervous I could hardly control my feelings.

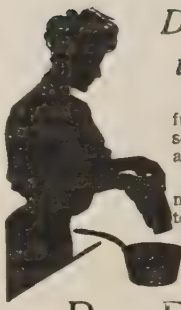
"Finally I spoke to our family physician about it and he asked if I drank much coffee, and mother told him that I did. He told me to immediately stop drinking coffee and drink Postum in its place, as he and his family had used Postum and found it a powerful rebuilder and delicious food drink.

"I hesitated for a time, disliking the idea of having to give up my coffee, but finally I got a package and found it to be all the doctor said.

"Since drinking Postum in place of coffee my dizziness, blindness, and nervousness are all gone, my bowels are regular and I am again well and strong. That is a short statement of what Postum has done for me."

Look in pkgs. for the famous little book, "The Road to Wellville." "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



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A Book You Should Read

Such a book, commended alike by The Living Church, The Churchman, and The Southern Churchman, is

The Religion of The Incarnation

by the Rev. Charles Fiske, rector of St. John's Church, Norristown, Pa.

The Rector of the Church of the Advent, Boston, the Rev. WM. HARMAN VAN ALLEN, says of it in his parish paper: "I wish you would get, to mark and lend to uninstructed friends, the Rev. Charles Fiske's *Religion of the Incarnation*. It is clear, sound, and useful."

The leader of the *Women's Bible Class, Trinity Church, Boston*, commends it just as highly: "It is just the book I have been looking for, for years. We are using it as a text book in our Bible Class of 150 members."

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The Young Churchman Co.

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order for promotions in the corps was issued, and school closed until September 14th.

ON ST. ALBAN'S DAY, June 17th, Prize day was observed at St. Alban's School, Knoxville, Ill. The address was delivered by the Bishop of Quincy. The headmaster, L. F. Sennett, awarded the prizes and the rector, Rev. C. W. Leffingwell, D.D., presented the gold medal and the diplomas to three graduates. Thomas F. Scott, Eugene G. Smeathers, and Edward L. Usner. There was a large attendance of friends and patrons. The school this year has made a record both in proficiency and in increased attendance. The latter condition has necessitated the erection of an additional building, and it is expected to have it finished in time for the next term.

THE PRIZE DAY exercises of St. Andrew's School, Concord, Mass., on the 15th of June drew an unusually large number of the friends and patrons of the school, not only from the town itself, but also from Boston, Cambridge, and cities beyond the state. Interesting addresses were made by Stoughton Bell, Esq. of Cambridge, and the Rev. Dr. Thayer of St. Mark's School, Southborough. The prizes, the gift of the head master, Mr. Eckfeldt, were presented by the Rev. Dr. Hutchins. Following the exercises in the school building, a sumptuous lunch was served on the lawn. The situation of the school with its attractive grounds, and the airy and homelike character of the school building were the subject of frequent remarks among the guests; and many congratulations were extended on the completion of the most successful year in the history of the school.

VENERABLE St. Mary's Hall, Burlington, N. J., may claim to be the mother of Church schools for girls in this country. Its annual commencement week began with Whitsunday, when the annual sermon was delivered in St. Mary's Church by the Rev. William M. Groton, D.D., Dean of the Philadelphia Divinity School. Monday, May 31st, was occupied with alumni doings. On Tuesday, June 1st, an *al fresco* setting and performance of *A Winter's Tale*, was given in the afternoon, and in the evening occurred the annual concert. At the commencement on Wednesday morning the orator was Franklin Spencer Edmonds, Esq., of Philadelphia, who gave a masterly address on "The Power of Educated Womanhood." Besides the Bishop of the diocese, Bishop Thomas of Wyoming was present, and a number of the diocesan clergy. After the exercises in the school-room there was the usual service in the chapel, where sixteen graduates received their diplomas from the Bishop. The school was reported to be in a prosperous condition, and plans are being matured for a much needed new building. The missionary influence of the alumnae of this venerable school is felt in all parts of the American Church.

THE EIGHTY-FIRST commencement of Kenyon College was held at Gambier, Ohio, from June 19th to 23d, inclusive. On Sunday, June 20th, at 10:30 A. M., the ordination to the diaconate of the members of the graduating class of Bexley Hall was held in the Church of the Holy Spirit, the Bishop of Ohio, officiating. The sermon was preached by the Rev. Roland Cotton Smith, D.D., rector of St. John's Church, Washington, D. C. At 7:30 o'clock the same evening the baccalaureate sermon to the graduating class of Kenyon College was preached by the Very Rev. Frank DuMoulin, D.D., Dean of Trinity Cathedral, Cleveland. On Monday morning the Stires prize debate was held; the annual meeting of the Board of Trustees in the afternoon, and in the evening the senior class presented, in Rosse Hall, Gascoigne's "Supposes" (1566). On Tuesday, June 22nd, at noon, the alumni of the Philomathesian and Nu Pi Kappa societies held their reunions and luncheons in Ascension Hall. That evening there were alumni class reunions and a concert by the Kenyon Musical Clubs in Rosse Hall. Commencement Day, Wednesday, June 23d, will begin with Morning Prayer at 9 A. M., in the Church of the Holy Spirit, followed by the commencement exercises in Rosse Hall. The class orator is Mr. Lemuel R. Brigman, '09, and the alumni orator the Rev. Jay Johnson Dimon, Kenyon, '98, Bexley '01, rector of Grace Church, Mansfield, Ohio. Following the commencement exercises the annual business meeting of the alumni will be held in Ascension Hall and then occurs the presentation of the memorial to the late John Thomson Brooke by the class of 1907, with which he graduated. Mr. Brooke was a son of Bishop Brooke of Oklahoma and lost his life attempting to save a young boy from drowning during the summer following his graduation from Kenyon. At 1 o'clock will be held the alumni luncheon in Rosse Hall, with the Hon. Talfourd Park Linn, '72, of Columbus, Ohio, acting as toastmaster. The commencement exercises will be brought to a close with the senior reception in Rosse Hall on Wednesday evening.

COMMENCEMENT WEEK at St. John's Military Academy, Delafield, Wis., rounded out twenty-five years of work on the part of the Rev. Dr. Smythe and his devoted directors. It was a singularly good week, filled with interesting exercises and ceremonies, with a spirit of enthusiasm among patrons, cadets, and "old boys," which had all the elements of loyalty to the man and the work. From a "woodshed," where the work began, to the splendid equipment of the present St. John's is a work that these directors might well be proud of, and the splendid oration of Jackson B. Kemper, grandson of Bishop Kemper, voiced the general feeling of exultation. The exercises began on Saturday, June 12th, with field day, when the various athletic contests between the two clubs of the school, Kempers and DeKovens, were gone through with, ending with an eight-oared shell race between the picked men of the clubs. The latter con-

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The human stomach stands much abuse, but it won't return good health if you give it bad food.

If you feed right you will feel right, for proper food and a good mind is the sure road to health.

"A year ago I became much alarmed about my health, for I began to suffer after each meal, no matter how little I ate," says a Denver woman.

"I lost my appetite and the very thought of food grew distasteful, with the result that I was not nourished and got weak and thin.

"My home cares were very heavy, for beside a large family of my own I have also to look out for an aged mother. There was no one to shoulder my household burdens, and come what might I must bear them, and this thought nearly drove me frantic when I realized that my health was breaking down.

"I read an article in the paper about some one with trouble just like mine being cured on Grape-Nuts food, and acting on this suggestion I gave Grape-Nuts a trial. The first dish of this delicious food proved that I had struck the right thing.

"My uncomfortable feelings in stomach and brain disappeared as if by magic, and in an incredibly short space of time I was again myself. Since then I have gained 12 pounds in weight through a summer of hard work, and realize I am a very different women, all due to the splendid food, Grape-Nuts."

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Edited, with a Biographical Sketch, by the REV. JOHN APPLEYARD. Cloth, 376 pages, $2.00 net, by mail $2.15.

"It is rather strange that, with the wealth of poetic productions of this author, we should know him exclusively for his hymn 'Abide with Me.' Beautiful though that hymn is, it is not difficult to find other hymns and poems in this collection that are its equal, and of the 'metrical psalms,' which are a large part of this volume, almost all are admirable hymns. There is also a series of extensive 'tales in verse of the Lord's Prayer,' which remind one forcibly of Longfellow's *Tales of the Wayside Inn.*"—*The Living Church.*

The Young Churchman Co., Milwaukee, Wis.

test, over the Nagawicka mile and a half course, was won by the DeKovens. June 13th was Graduates' Sunday. There were military ceremonies, and magnificent services sung by a choir of forty-six cadets. At 4:30, to a congregation that packed the aisles of the chapel and overflowed on to the steps, the president preached from the text, "Quit you like men." He made only passing remarks on the work of the past twenty-five years, but confined himself to the cadets of the graduating class, giving them specific directions concerning the duties that the world expected of them, and what the school demanded of them. In the evening the cadet camp on the west playing fields was beautifully illuminated and a band concert was given. Monday, the 14th, was Military day. A large committee of prominent officers of the regular forces, together with a special committee of civilians, sent by Governor Davidson to represent him, watched the various military evolutions, and were loud in their praises of the young soldiers. The final dress parade of the year came at 7 P. M., which was witnessed by the largest gathering ever seen at St. John's. Immediately after the parade came the class-stone exercises, during which several excellent addresses were made, with some impromptu remarks by various members of the graduating class. On this occasion Willis Vergil Silverthorn, '89, delivered the alumni oration, which was a masterly tribute to the school and his old master. At 10 P. M. 112 of the "Old Boys' Association" sat down to the annual banquet in Welles Hall. Addresses were made by Dr. Blackham of New York, Lewis Connolly of Chicago, Donald Wood of Chicago, Russel P. Fischer of Waukegan, Harvey N. Clapp of Warren, Ark., E. P. Lanham of Indianapolis, and others. Tuesday, June 15th, was Commencement day, and the programme was as follows: Commencement address, J. B. Kemper; literary exercises, class of '09; presentation of medals and honors, military, scholastic, and athletic; presentation of memorial windows for Welles Hall; graduation exercises; playing down the colors. The latter ceremony closed the school year.

THE CLOSING exercises of St. Faith's School, Poughkeepsie, N. Y., were held last Friday at St. Faith's School. The Bishop of Pittsburgh was the chief speaker, and presented prizes to seven pupils for general scholarship, mathematics, music, "faithfulness," and French. Essays were delivered by members of the graduating class: Miss Winifred Winters of Madison, N. H., "Woman as a Librarian"; Miss Ardelia Ford of New Hanover, Mass., "Woman as a Settlement Worker"; Miss Edith Northrup of Mt. Jewett, Pa., "Woman as a Nurse"; and Miss Gwendolin Thorp of New York City, "Woman as a Sister." The school had sixty pupils enrolled in the last academic year, and is in a flourishing condition.

THE ANNUAL commencement of the New York Cathedral Choir School for Boys was held in Synod Hall on Friday, June 18th. Medals were awarded by Archdeacon Nelson; the Rev. Dr. Voorhis, canon precentor and head of the school, made an address. There are now some thirty boys enrolled. The graduates were David O. Haynes and Walter H. Greene. Heretofore a good literary and musical education has been given the boys for their services in the Cathedral choir. Next year it is proposed to enlarge the scope of the school by admitting non-singers on payment of a tuition fee.

THE Annie Wright Seminary, Tacoma, Wash., closed a year of hard work on the part of teachers and pupils, Wednesday, June 9th. The baccalaureate sermon was delivered by the Rev. F. T. Webb, D.D., taking the place of Bishop Keator, who was prevented by a severe attack of tonsilitis. He was able, however, to give the commencement address, which was delivered in the auditorium of the school to a large audience. The number of graduates was fourteen.

THE REV. CHARLES H. BOYNTON, PH.D., rector of St. Michael's Church, preached the sermon before the graduating class of the Geneseo State Normal School in Normal Hall on Sunday evening, June 20th.

CANON NINETEEN NEWLY INTERPRETED.

IN THE family of a certain clergyman of the Middle West, the children are accustomed to hear Church matters and many other subjects of public interest freely discussed at the dinner table. The other day the clergyman remarked casually at the table that he had accepted the invitation of the pastor of one of the Protestant churches to make an address in the latter's church, whereupon a high school member of the family asked, "Father, you didn't used to be able to do that—did you—before they passed the Pure Food law?"

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MUSIC

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

SOME sensational and rather alarming reports were published in the New York daily papers in regard to the fainting of three or four choir boys of the choir of the Cathedral of the Incarnation, Garden City, Long Island, during a recent service which was protracted, and perhaps more than usually irksome to the choristers.

It is unquestionably true that long services are bad for children. They often tire them out, physically, mentally, and even morally.

In churches where Morning Prayer is followed by full choral Communion, the choristers are under a strain of a peculiar kind. The members of the congregation have the privilege of attending *one* of the two services, or *both* of them, as they choose. Generally a large proportion (more than half) of the congregation leave after Morning Prayer. Those who remain are not under the rigorous discipline of the choir stalls, where kneeling in a very upright position (without any rest for the muscles of the back) is expected on the part of all the junior choristers.

In some cases choir boys are obliged to keep themselves in an uncomfortable and exhausting position for over half an hour at a time.

If there are many communicants, and the music is elaborate, this half hour is often considerably extended, for instance from the Communion Confession to the *Gloria in Excelsis*, during which time some very difficult music is sung under physical conditions that are extremely detrimental to easy vocal delivery.

Far too little consideration is shown to choristers in regard to this matter. They are expected to shine as examples of the most perfect behaviour, to sing with artistic skill when they are tired, and to be thankful for the spiritual comfort and refreshment of the service.

We were told by a prominent clergyman of the diocese of Long Island, who happened to be present at the particular Cathedral service we have mentioned, that in his opinion the Church loses a great deal by long services, and that in his own parish he seldom holds any service over one hour in length, including the sermon.

We know of choirs in New York where the choir boys attend a two hour service every Sunday morning, a Sunday school service at 3 o'clock in the afternoon, Choral Evensong at 4 o'clock, and Choral Evensong at 8 o'clock! About five hours' service work every Sunday. And these young gentlemen are often severely criticised for their conduct in church. It is said that they do not fully appreciate the spiritual advantages bestowed upon them!

Some of them certainly do not, for after mutation of voice they become conspicuous by their absence, and are never seen in church again.

In connection with this danger of demoralizing choir boys by long and too frequent services, we quote the distinguished Benjamin Jowett, master of Balliol College, Oxford, who submitted a report to an ecclesiastical commission in 1853 on the state of Cathedrals, in which he said: "The only remark I would make respecting the services is that the singers should have, if possible, some other employment, and that the boys of the choir should be boarded and carefully educated. It is a duty we owe them for demoralizing them by familiarity with the service."

Nevertheless the daily Cathedral services in England are comparatively short, and on

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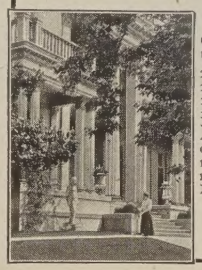

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Sundays the choristers do not sing (as a rule) at more than two services.

If choristers were to have their choice they would probably prefer many short services to few long ones.

The second musical festival devoted to the works of Philadelphia composers was held at Holy Trinity Memorial Chapel on the 27th of May. The following programme was rendered:

Hymn, *Laudate Dominum*.....*Herbert J. Tily*
Organist of St. John's Church, Lower Merion, Pa.
Organ prelude, Academic March...*Phillip Goepp*
Psalter.....*Rev. Julius G. Bierck*
Organist, Church of the Saviour.
Benedic, Anima Mea.....
.....*David D. Wood, Mus. Doc.*
Organist, St. Stephen's Church.
Anthem, Tenor solo, Behold, I Show You a Mystery.....*Frederick Maxson*
Organ—
Minuet.....*William Stansfield, Mus. Bac.*
Allegro Vivace....*William Stansfield, Mus. Bac.*
Organist, St. James' Church.
Offertorium, The Morning Stars Sang Together,.....*Geo. A. A. West, F.R.C.O.*
Organist, St. Luke's Church, Germantown.
Presentation .....
.....S. Wesley Sears, A.R.C.O., A.A.G.O.
Organist, St. Clement's Church.
Cantata, The Conversion .....
.....Harry Alex. Matthews, A.A.G.O.
Organist, St. Paul's Church, Ogontz.
Hymn ..... *Ernest Felix Potter*
Recessional ..... *David Edgar Crozier*

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